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Introduction to the

INTRODUCTION
TO THE
STUDY OF
NEW TESTAMENT
GREEK

J.H. MOULTON
M.A.



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Edited by the

REV. ARTHUR E. GREGORY.

AN INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK

BY

JAMES HOPE MOULTON, M.A.

London:

CHARLES H. KELLY,

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AN INTRODUCTION
TO THE STUDY OF
NEW TESTAMENT GREEK

BY
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Patri meo

Doctissimo dilectissimo

hunc libellum dedico:

*" inque tuis nunc
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aueo."*

PREFACE

SOME considerable responsibility attaches to the man who would fain add one more to the library of Introductions to New Testament Greek. I am happily able to shift the burden upon my friend the Editor of this series, who held that there was still a field for such a work as this, and offered me the privilege of attempting it under these eminently favourable auspices. I felt that, as a teacher of Comparative Philology, I could perhaps bring a desirable element into a small Greek Grammar: I have often had to lament the weaknesses in philology of even our best grammars, and I could at least hope to leave out what might some day have to be unlearned. But such a qualification is *small* indeed compared with another, without which I cannot tell how far I might have failed to learn the Greek I now aspire to teach. I have had the singular advantage of spending my whole life near the scholar to whom I dedicate a book which owes well-nigh everything save its faults to him. With him as my teacher in school-days, my model in maturer life, I

have learnt at least to admire and covet the "infinite capacity of taking pains." Only second to this has been the privilege of seeing his friends and colleagues on the New Testament Revision Company, who have been the glory of our University that owns and mourns them. To watch such men work is itself a liberal education.

My father's *Winer* has been, of course, the basis of my work throughout. Besides this, he has himself revised the whole. Unfortunately, his chronic state of overwork postponed his revision to the proof stage; and many improvements which I should have gratefully adopted had they forestalled the printer, were therefore made impossible by the rearrangements involved. My father must not bear responsibility for statements made here, as some of my final alterations have been necessarily made without submitting them to him. It has been gratifying to me that his criticisms have so rarely been due to his disagreeing with views I had expressed.

Other obligations have been incurred to the usual books of reference—the *Greek Grammars* of Rutherford and of Goodwin (ed. 1895), Thayer's *Grimm*, Bruder's *Concordance* (alas that I was too soon for the sorely needed new concordance!), and, of course, the grammatical notes in vol. ii. of Westcott and Hort's *Greek Testament*. Dr. Schmiedel's new German edition of *Winer* has been useful in the *Accidence*. Besides these may be mentioned standard philological works like the *Grammars* of Brugmann and Gustav

Meyer, and for Noun Syntax, Delbrück's new *Grundriss d. vergleich. Syntax*. In the latter subject I may acknowledge a debt to the lectures of my friend and teacher, Dr. Peile, Master of Christ's. I have had some trouble with a part of the Accidence I felt sorely tempted to omit, the Dual of Nouns and Adjectives, and some Optatives, in which the New Testament is not concerned. Doctors differ here; and though I have usually followed the judgment of Dr. Rutherford's *New Phrynichus*, I have sometimes ventured to take my own conclusion, on a review of the inscriptional evidence given by Meisterhans.

I am hoping to complete almost immediately a little pamphlet of Exercises, which may help the beginner in his first stages. Meanwhile, I may say a word or two as to his best *modus operandi*, should he begin his work without the Exercises or similar help. First as to books. All other texts of the Greek Testament are superseded by Westcott and Hort's (Macmillan : the text in one small volume, with a summary of the critical results developed in the larger edition, and a valuable list of quotations from the Old Testament). I have, generally speaking, ignored all other texts throughout this Grammar. It ought to be superfluous to say that the Revised Version is indispensable for all kinds of New Testament study; but we still somehow find people who might almost seem believers in the verbal inspiration of James I.'s translators. Besides these books, the student should use the very handy little pocket Lexicon by W. J. Hickie (Mac-

millan). The following pages will, I think, supply sufficient grammatical help until the student is able to leave the narrative parts of the New Testament. Even then I hope he will not find the *Accidence* incomplete. I recommend him to begin with a careful reading of the *Accidence*, keeping to the large print, and lingering on the declensions and conjugations just long enough for him to know where to turn up a form; then to spell out some easy part of a Gospel,—St. Matthew's perhaps suits best,—using the Revised Version, but rigidly insisting on getting a complete account of every form. The *Indexes* will often send him to a place where help is given. He should go on reading meanwhile in the *Grammar*, making more sure of the *Accidence*, and studying the *Syntax* to the end of Chap. V. The concluding chapter, except where some topic in it is directly referred to, may wait till he is a little more advanced. When he has reached this stage, the book may be read as a whole.

It only remains for me to express the very earnest wish that those who read this book may get at any rate one thing from it, a working conviction of the importance of grammar in the reverent and practical study of Holy Writ. I would not deny the possibility of overdoing it, nor wholly blame the poet who asks

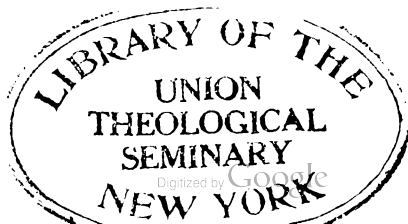
How to escape
The critic who dissects the sacred page
Till God's gift hangs on grammar, and the saint
Is weaker than the sage.

But I think even the saint owes not a little to sages like Winer and Meyer for proving that God's gift speaks not uncertainly, that we are not dependent on a Book in which *I came* could mean *I shall come*, or *I know*, for dogmatic reasons, denote *I make known*. I have had to examine many papers written by men who preach, able men, some of whom evidently regard the learning of conjugations as inferior, not to say unspiritual, work. If they could only realise how many times this neglect of grammar leads them into serious misunderstanding of Scripture! If they could only taste the delight of finding veiled behind some point of grammar a hitherto unsuspected revelation of truth and beauty! Surely words which we believe "are spirit and are life" deserve more careful, more reverent reception than can be given by those who fail to remember that grammar means sense. Let the learner use my book to spell out these words of a supreme Authority, and take their meaning to heart, and I shall be well satisfied that my task has not been in vain —

πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

J. H. M.

THE LEYS SCHOOL, CAMBRIDGE,
September 1895.



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LIST OF THE PRINCIPAL ABBREVIATIONS

O.T.=Old Testament.

N.T.=New Testament.

LXX=the "Septuagint" Greek Version of the O.T.

MS.=manuscript ; MSS.=manuscripts.

T.R.=Textus Receptus ("Received Text"), practically the text from which the A.V. was translated.

A.V.=Authorised Version.

R.V.=Revised Version.

W.H.=Westcott and Hort's *New Testament in Greek*.

The text is identical in the larger (2 vols.) edition and the smaller : in the latter the *marginal* readings (*i.e.* readings almost deemed worthy of a place in the text) are placed at the bottom of the page. For the order of the Books, see Index I. at the end of this grammar.

Hickie=Greek-English Lexicon to the N.T., by W. J. Hickie.

a.=active
m.=middle
p.=passive

} in the "List of Verbs."

Other abbreviations will explain themselves.

CORRIGENDA

Page 26, line 12 from bottom, read ἀθῶς.

„ 29, „ 3, read (mostly.

„ 29, „ 4 from bottom, insert first two
lines at page 30.

„ 39, line 2, for γραμματεῖ read γραμματ-ίε or -ῆ.

„ 44, „ 8 from bottom, read ταλειθά.

„ 78, „ 7 „ „ read ἦς.

„ 130, „ 3 „ „ read Rev. 1⁸.

„ 191, „ 4, read John 15⁶.

INTRODUCTION



THE LANGUAGE OF THE NEW TESTAMENT

THE language in which the New Testament is written is Hellenistic Greek, and it will be desirable to sketch briefly its history before we proceed to describe its grammar. It is a language well worth our study, a medium of expressing thought adapted uniquely to the requirements of writers who were to proclaim to the world a universal religion. It is Greek, but Greek purged of that delicate subtlety which makes Athenian masterpieces the despair of translators, so that it lends itself to the most literal rendering, and thus ensures that its message may be almost entirely preserved when the garb of another tongue has been assumed.

We describe this language firstly as *Greek*, and

secondly as *Hellenistic*, by which we imply that it is *Hebraic* Greek, *colloquial* Greek, and *late* Greek. This chapter is intended to develop each of these statements.

I. *Greek* is the language of the people who called themselves—and still call themselves—*Hellenes*; a people who, in ancient times, confessedly attained the highest cultivation of mind and body that the world has ever seen. It is a member of the great Indo-Germanic family of languages (in England often, though not very accurately, known as “Aryan”), embracing the Sanskrit Indian languages, the Iranian, Armenian, Italic, Keltic, Germanic, Lithuanian, and Slavonic, with other less conspicuous branches. All these have a well-marked unity of structure and vocabulary which points us back to a parent language spoken thousands of years ago by half-savage tribes living (probably) somewhere south-east of the Baltic. Could we discover records of our Germanic ancestors belonging to the period when the Homeric poems inaugurated the extant literature of Greece, we should easily perceive the similarity, which even now can be detected between

English and Greek by those who possess the key. This fact will prepare us for finding that the two languages, despite the enormous changes which have made English what it is to-day, remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision. The Old Testament was written in a language which in history and form has always been totally strange to us and our kin. The New Testament appears in the dress of our own family.

Small though the territory of Greece was, the genius of the people preserved the most remarkable independence of dialect. Every little town insisted as long as it could on political independence of its nearest neighbours, and in the same spirit spoke a dialect sometimes as different from that heard twenty miles away as Scotch is different from Cornish. Among these dialects the first place is claimed by the *Achæan* or *Æolic*, which the singers of the *Iliad* and *Odyssey* very probably used. *Doric*, the speech of the Spartans and kindred tribes, leaves little mark on literature. *Ionic* reciters (compare the Hebrew *Yavan* as a name for Greece in general) adapted

the Iliad and Odyssey, and the delightful story of Herodotus comes from an Ionian's hand. But by far the greatest share of the glories of Greece belongs to the Athenians, the nearest relatives of the Ionians; and in their *Attic* dialect is written the most perfect prose and poetry that the ancient classical world has bequeathed us. When Greek independence was crushed under the heel of Macedon, and finally under Rome, there was a rapid fusion of the various elements making up Hellenic nationality. The natural effect was the evolution of a common Greek speech, based upon the language of Athens, whose intellectual greatness secured her dialect a primacy. But great numbers of words and forms originally peculiar to other dialects became embedded in the language resulting, which was known as the *κοινή* or "common" Greek. It is this which supplies the basis of the New Testament speech.

II. But this speech is also described as *Hellenistic* Greek. The term would strictly denote the transforming into Greek of that which was originally not Greek; but it is used as a technical

term, with countenance from the New Testament writers, for the Greek spoken by *Jews*. In Palestine itself Greek may not have penetrated very much beyond the educated and official classes, though there are good authorities who believe that the common people were bilingual (like the Welsh to-day), speaking Greek together with their native Aramaic. The latter was the language of the districts north of Palestine, which superseded the cognate Hebrew among the Jews during the fourth and third centuries B.C.: the fragments of our Lord's words in the Gospels—*Talitha cumi*, *Ephphatha*, etc.—are in this dialect. The Jews of the Dispersion (see John 7³⁵, Jas. 1¹, R.V.) all spoke Greek habitually. For their use, during the third and second centuries B.C., was made the Greek Version of the Old Testament, which is called the Septuagint (LXX) from the legend that it was executed by *seventy* translators. The translation was made in Egypt, and the Greek is that spoken in Alexandria. But it is decidedly a dialect of translators, disfigured in many places with barbarisms which we ourselves can often see paralleled when foreigners try to turn their

literature into English. Hebrew grammar is sometimes as apparent as Greek ; strange words and strange meanings are found ; and we feel that a native Greek must sometimes have found difficulty in catching the meaning. The wide use of this great Version, from which most of the Old Testament quotations are made in the New Testament, is responsible for many of the features of New Testament Greek. A new sacred vocabulary was created, a few foreign constructions were admitted, and the elaborate delicacy of Attic, with its wealth of particles and its finely-marked distinctions, gave way before the simplicity and directness which were the features of Hebrew prose style. Except that we do not find Hebrew or Aramaic words largely incorporated in the Greek, we may thus roughly compare the foreign influence in Hellenistic to the influence of Norman-French on English in simplifying the structure of the language. Add to this the obvious fact that the New Testament Greek must often represent what was first thought out in Aramaic, and we can understand why the Greek is called *Hebraic*.

But we must be careful not to push this too

far. Even the Old Testament quotations in the New Testament will show us that the New Testament writers are free from trammels which hampered the translators of the Old. Their Greek is clearly original, the language of men who speak it with facility. This brings us to the statement that Hellenistic Greek is *colloquial*. Occasionally the writers indulge in something of the elaboration of literary style,—note especially St. Luke's preface,—but the historians generally prefer to use the simple directness of ordinary speech; and of the writers of Epistles, St. Paul, at any rate, with his practice of dictating, naturally fell into the spoken style. Now in spoken language intonation and gesture often render unnecessary the exactness of order and phrase which writing requires, while a speaker naturally avoids elaboration which would imperil clearness, even if it were possible for him to use it. Hence most of the niceties of language which contribute so much to the charm of Plato are absent from the New Testament, as no doubt they would have been from the conversation of the Greeks of Plato's day.

Closely connected with this is the fact that

New Testament Greek is *late*, dating four centuries after the close of what is called the classical period. Since Greek was a living language, it was necessarily undergoing changes in grammar and vocabulary all the time. That force of spoken language which is always weakening old words and bringing in new expressions to be toned down in their turn, was acting as powerfully in Greek as it does now in English; and in the course of centuries the undignified or exaggerated character of a word or phrase would be entirely forgotten. Smaller, but still considerable, changes would meanwhile be affecting the structure of the language. When some pedants of classical learning stigmatise the language of the New Testament as bad Greek, we may reply, firstly, that such a writer as Aristotle, four centuries earlier, showed at least an equal disregard for the niceties of literary style; and secondly, that Tennyson is not blamed for not writing in the language of Chaucer. The true test of "correct" speech is the clearness and accuracy with which it expresses thought; and judged by that standard the Hellenistic Greek has nothing to fear.

I have intended this book mainly for those whose Greek studies are directed simply towards the reading of the New Testament, and for such it would be beside the mark to dwell on points where the language has deflected from classical standards. But I have endeavoured to guard the interests of classical students by occasionally calling attention to deviations from Attic. In many of the declensions and verbal paradigms it is not possible to complete the example from New Testament Greek alone, and I have silently added the classical complement where there is no reason to doubt the existence of the form in Hellenistic Greek. It has seemed advisable, for the sake of completeness, even to give the Dual Number, though it is unknown in New Testament Greek, and comparatively infrequent even in Attic: it will not materially add to the information with which the beginner is burdened, even if he does not claim the liberty which the small print gives him to pass it by.

ACCIDENCE

CHAPTER I

SOUNDS AND WRITING

1. THE Greeks learnt the art of writing from the Phœnicians, perhaps as early as the ninth century B.C. The different tribes of Greece adapted in different ways the letters of the Phœnician alphabet, which was practically identical with the old Hebrew, and from one of these adaptations, transplanted early to Italy by Greek colonists, comes the alphabet of Rome, which we have inherited. Another adaptation, the Ionic, secured the primacy in Greece during the fourth century B.C., and it is this which supplied our ordinary capital letters (first column below). For writing on papyrus and such material a modification was adopted, as shown in the second column; and these "*uncials*" (*i.e.* capitals) were employed exclusively in the

older MSS. of the Greek Testament, not going out of use until about the ninth century A.D. Out of these letters was developed a more convenient *cursive* or "running" hand, from which arises our ordinary print. Students of the New Testament will remember that the description of a manuscript as uncial implies, with hardly any exception, superior antiquity, and therefore, almost inevitably, superior trustworthiness, to a cursive manuscript. In the table of the Greek alphabet below are given (1) the ordinary uncials of Greek inscriptions, used as capital letters in modern printed books¹; (2) the uncial letters used in the oldest MSS., in which Westcott and Hort and some other modern editors print the quotations from the Old Testament; (3) the cursive letters of modern printing; (4) the Greek names of the letters; (5) the English equivalents for transliteration.

2.

<i>A</i>	Α	α	Alpha	<i>a</i>
<i>B</i>	Β	β	Bēta	<i>b</i>
<i>Γ</i>	Γ	γ	Gamma	<i>g</i>
<i>Δ</i>	Δ	δ	Delta	<i>d</i>

¹ Strictly, these capitals ought to be printed *upright*.

E	ε	ε, ε	Ei (Ēpsilon)	ē (short)
Z	ζ	ζ	Zēta	z
H	η	η	Ēta	ē (long)
Θ	θ	θ, θ	Thēta	th
I	ι	ι	Iōta	i
K	κ	κ, κ	Kappa	k
Λ	λ	λ	Lambda	l
M	μ	μ	Mū	m
N	ν	ν	Nū	n
Ξ	ξ	ξ	Xī	x
O	ο	ο	Ou (Ōmicron)	ō (short)
Π	π	π	Pī	p
P	ρ	ρ	Rhō	r
Σ	σ	σ and ς	Sigma	s
T	τ	τ	Tau	t
Υ	υ	υ	U (Upsilon)	u ¹
Φ	φ	φ, φ	Phī	ph
X	χ	χ	Chī	kh (ch)
Ψ	ψ	ψ	Psī	ps
Ω	ω	ω	Ō (Ōmega)	ō (long)

NOTE.—(a) In writing the cursive letters the student should observe the following points:—

(1) *a* not like English *a*, but made in one stroke,

¹ English *y*, in words derived from Greek: thus *hypo-*
crite from ὑποκρίτης.

like an 8 cut off and laid on its side; (2) be careful to distinguish γ (g) with tail; ν (n) with sharp point, no tail; υ (u) rounded.

(b) Before γ , κ , ξ , or χ , γ is pronounced *ng* (as in *sing*).

(c) The cursive form ς is only used at the end of a word. The other alternatives in the cursive column are mere matters of choice.

3. The ancient *Pronunciation* of Greek is too difficult a subject to enter on here, and for practical purposes it is quite unnecessary. In England a purely conventional system is used, based on the treatment of Greek words as if they were English. Thus, among the vowels, we pronounce α (short) as *a* in *hat*, $\bar{\alpha}$ (long) as *a* in *hate*; ϵ as *e* in *get*, η as *ee* in *feet*; ι as *i* in *pit*, $\bar{\iota}$ as *i* in *kite*; \omicron as *o* in *not*; υ short or long as *u* (*yoo*) in *unite*; and ω as *o* in *note*. Among the consonants few points need mentioning: γ and τ are always pronounced as in *get*, *ten*, except when γ has the value of *ng*; ξ is very commonly pronounced like *dz* in *adze*; and χ is pronounced like κ . There is no doubt whatever that our system would have made nearly all the vowels and many of the con-

sonants absolutely unintelligible to a Greek of the apostles' time; but as we are not generally required to make our Greek intelligible to any but Englishmen of the nineteenth century, this does not matter, and it seems best to refer to larger books those who are curious to know the real pronunciation. It need only be added that in other countries the vowels are generally pronounced on a system very much nearer the old Greek—*a* as in *ah*, *ε* as in *may*, *η* as in *there*, *ι* as in *feet*, *ο* as in *window*, *υ* as French *u* or German *ü*, and *ω* as in *shore*.

4. *Breathings*

Every word beginning with a vowel must have that vowel written with a *breathing*. The *rough* breathing is *h*: thus *ἀ* is *ha*. The *smooth* breathing, which is denoted by an ordinary comma, is the faint catch in the throat which may be detected before every initial vowel except in singing: thus *ᾰ* is *a* as in English. Every word with initial *υ* has the rough breathing, which is also placed almost always over an initial *ρ*, making the sound *rh*, or rather *hr*, which existed in Old English, and may be heard in Welsh. In

the middle of a word $\rho\rho$ is often written $\rho\acute{\rho}$, *i.e.* $\rho\rho h$. A breathing is always placed over the *second* element when a diphthong is concerned: thus $o\acute{v}$, not $\acute{o}v$.

5. Vowels and Diphthongs

The Vowels are (1) ϵ , o , *short*, and η , ω , *long*, with a , which can be either short or long; (2) ι and u , long or short, which may form diphthongs by being placed after any of the six vowels in (1).

We usually pronounce the diphthongs like the English letters corresponding: thus ai (provincial *ai*, heard in the Parliamentary *Aye*!) au (*aught*), eu and ηu (*eulogy*), oi (*boil*) ou (*house*), but ϵi like \bar{i} in *isle*. Hardly any of these pronunciations are even nearly right; but the old pronunciation is too hard a question to open here.

In *cursive* writing, the ι , when combined with the *long* vowels \bar{a} , η , and ω , is written underneath ("iota subscript"). These diphthongs, $a\iota$, $\eta\iota$, $\omega\iota$, are now pronounced like \bar{a} , η , ω , and were never very clearly distinct.

To the diphthongs already mentioned should be added the combination ui , which we pronounce as *wi* in *wipe*.

6. *Consonants*

Consonants are classified as *mutes*, *spirants*, and *liquids*, putting aside the double symbols ξ (ks), ψ (ps), and ζ (originally zd). *Liquids* are consonants capable of being prolonged, viz. λ, ρ, and the nasal liquids μ, ν, and γ when pronounced *ng*. *Mutes*, or *Explosives*, are sounds which cannot be pronounced except with the help of other sounds. They are classified as *Labials*, formed by the lips, *Dentals*, by the tongue against the teeth, and *Gutturals*, by the back of the tongue against the back palate; and again as *Hard* (technically "breathed"), *Soft* ("voiced"), and *Aspirate* ("breathed aspirate"). (*Breath* is the name for the stream of air coming through the larynx without vibration of the vocal chords; *voice* is accompanied by vibration; and *aspiration* is originally the accompaniment of an *h* sound.) The classification may be shown thus—

	<i>Hard.</i>	<i>Soft.</i>	<i>Aspirate.</i>
Labials . . .	π	β	φ
Dentals . . .	τ	δ	θ
Gutturals . . .	κ	γ	χ

Besides these there is the *Spirant* σ, s.

Two other spirants existed in an earlier stage of the language, answering to our *y* (in *you*) and *w* (in *we*). The latter survived in many Greek dialects, and was written *F* ("digamma"). The three spirants agreed in disappearing between vowels, causing thus various contraction effects which have to be noted in the *accidence*. In combination with consonants, *y* produces a variety of changes, especially in the present-stem of verbs (see § 112), so that it is advisable to note them, although the sound disappeared before our earliest records of the Greek language.

7. The following rules for the *combination of consonants* will need observation, especially in studying the verbs.

(a) When mutes combine, the second sound *assimilates* the first, *i.e.* brings it into the same *vertical* column of the table of mutes in § 6 : *e.g.* $\gamma + \tau = \kappa\tau$, $\chi + \delta = \gamma\delta$, $\kappa + \theta = \chi\theta$.

(b) When mutes come before σ or μ , the differences between the vertical columns disappear. Thus—Labials + $\sigma = \psi$, + $\mu = \mu\mu$. Dentals + $\sigma = \sigma$, + μ (in verbs) = $\sigma\mu$. Gutturals + $\sigma = \xi$, + μ (in verbs) = $\gamma\mu$.

(c) Labials + *y* appear as $\pi\tau$. Hard and Aspirate Dentals or Gutturals + *y* become $\sigma\sigma$ or (rarely in N.T.) $\tau\tau$. Soft Dental or Guttural + *y* becomes ζ .

(d) When a word begins with a rough breathing or an aspirate, and the next syllable begins

with an aspirate, the former *h* is dropped: thus $\tilde{\epsilon}\text{-}\chi\omega$ for $\tilde{\epsilon}\text{-}\chi\omega$ (cf. the future $\tilde{\epsilon}\xi\omega$); $\tau\rho\iota\text{-}\chi\acute{o}s$ for $\theta\rho\iota\text{-}\chi\acute{o}s$ (cf. nominative $\theta\rho\iota\xi$); and reduplications (§ 122) generally, as $\tau\acute{\iota}\text{-}\theta\eta\mu\iota$ for $\theta\acute{\iota}\theta\eta\mu\iota$.

(e) A hard mute before a rough breathing becomes aspirate: thus $\omicron\upsilon\chi\ \omicron\upsilon\tau\omicron s$ for $\omicron\upsilon\kappa, \acute{\alpha}\phi\acute{\iota}\eta\mu\iota$ for $\acute{\alpha}\pi' \acute{\iota}\eta\mu\iota$. For other modifications in the forms of prepositions, see § 201.

8. Vowel Lengthening and Combination

(a) The group $\nu\sigma$ (usually derived from $\nu\tau\sigma$) comes frequently in inflexions of nouns and verbs, and is never left unaltered; ν is dropped, and the preceding vowel, if short, usually lengthened by "compensation." For this purpose ϵ is lengthened to $\epsilon\iota$ and o to ou , a peculiarity recurring when $\epsilon + \epsilon$ or $o + o$ contract (see below): space forbids explanation. Examples may be seen in the nominative singular and dative plural of many nouns and adjectives: see §§ 30 ($\acute{\alpha}\rho\chi\omega\nu$ and $\alpha\acute{\iota}\omega\nu$), 40, 42, etc.

(b) The long vowel \bar{a} was changed in Ionic and Attic to η : this is just what we have done with our \bar{a} , which was once like the Greek \bar{a} (*ah*), but is now generally the Greek η (*e* in

there). In Attic, however, an opposite tendency largely affected terminations, the reappearance of \bar{a} when "*pure*" (*i.e.* following a vowel). There is some irregularity under this head in the New Testament (as in § 25, 2.), owing to the mixture of dialects in the *Κοινή*. The learner will often find \bar{a} where the vowel is not "*pure*." This is generally due to *lengthening*, as in (a): thus $\pi\acute{\alpha}\varsigma$, *all*, is for $\pi\acute{\alpha}\nu\tau\varsigma$.

(c) When vowels come together in the same word they are generally combined, or *contracted*. (We must not stop to explain the various causes which prevent contraction in a considerable number of words.) The following rules give the contractions which are needed for the "*Contracted Verbs*" (§§ 96–108):—

a followed by anything containing o or ω makes ω , followed by anything else makes \bar{a} . If there is an ι in this second syllable it is *subscript* in the contracted syllable resulting. Thus $\epsilon\tau\acute{\iota}\mu\alpha$ ($-a\epsilon$), $\tau\acute{\iota}\mu\acute{\alpha}\tau\epsilon$ ($-á\eta\tau\epsilon$), $\tau\acute{\iota}\mu\acute{\alpha}$ ($-á\epsilon\iota$ or $-á\eta$), $\tau\acute{\iota}\mu\acute{\omega}$ ($-á\omega$ or $-á\omicron\upsilon$), $\tau\acute{\iota}\mu\acute{\omega}\epsilon\nu$ ($-á\omicron\iota\epsilon\nu$).

ϵ is dropped before long vowels and diphthongs. With ϵ it makes $\epsilon\iota$, with o makes $\omicron\upsilon$. Thus $\phi\acute{\iota}\lambda\acute{\omega}$ ($\acute{\epsilon}\omega$), $\phi\acute{\iota}\lambda\omicron\upsilon$ ($\acute{\epsilon}\omicron\upsilon$), $\phi\acute{\iota}\lambda\epsilon\acute{\iota}$ ($\acute{\epsilon}\acute{\epsilon}\iota$), $\phi\acute{\iota}\lambda\acute{\eta}$

(-έη), φιληῇτε (-έητε), φιλοῖεν (-έοιεν), ἐφίλει (-εε), φιλοῦμεν (-έομεν).

ο is dropped before ω and ου, makes ου with a following ε or ο, ω with a following η, and οι with anything containing ι. Thus δηλῶ (-όω), δηλοῦ (-όου), δήλου (-οε), δηλοῦμεν (-όομεν), δηλῶτε (-όητε), δηλοῖ (-όει or -όη or -όοι).

The most important additional contractions to be applied in the nouns are εα to η and οα to ω.

(d) Sometimes this vowel contraction takes place when two words are brought together. The resulting vowel is then marked with ' ("coronis," like a smooth breathing), and the process is called *Crasis*, i.e. "mixing." Thus καὶ ἄν = καὶ ἑάν or καὶ ἄν; καὶ γώ, καὶ μοί = καὶ ἐγώ, καὶ ἐμοί; καὶ κεῖ = καὶ ἐκεῖ (so καὶ κεῖθεν and καὶ κεῖνος); τοῦναντίον = τὸ ἐναντίον; τοῦνομα = τὸ ὄνομα; ταῦτά = τὰ αὐτά. No other examples occur in the New Testament.

(e) Very frequently indeed, when a word ending in a vowel is put before a word beginning with a vowel—whether compounded, or merely placed before it in a sentence—the former vowel, if short, is *elided*, i.e. cut off, and an apostrophe

above the line indicates the loss when the words are not compounded into one. This, in the New Testament, happens almost exclusively with prepositions and conjunctions. The rule given above about aspiration (§ 7, *e.*) applies here. Thus *παρ' ὧν* for *παρὰ ὧν*, *δ' αὖν* for *δὲ αὖν*, *ἀφ' οὗ* for *ἀπὸ οὗ*, *ἀφίστημι* for *ἀπο-ίστημι*.

9. Word Endings

(*a*) In pure Greek words no consonant except *ν*, *ρ*, and *ς* can end the word; all others are dropped if they are left at the end in inflexion: thus *γύναι*, *O woman*, for *γυναικ*. The only normal exceptions are the words *ἐκ*, *out of*, and *οὐκ*, *not*, which are closely linked with the next word. In the New Testament a large number of Hebrew and Aramaic proper names are allowed to break the rule.

(*b*) Final *-ε* and *-ι* are very frequently found with a *moveable ν* added (*νῦ ἐφελευστικόν* = “*n* attached”). The inflexions which admit it are printed with *-ε(ν)*, *-ι(ν)*, in the Grammar. In a few words—*οὕτω(ς)*, *μέχρι(ς)*, *ἄχρι(ς)*, *ἐξ* or *ἐκ*—there is a moveable *ς*.

10. *Accentuation*

The Greek Accents were devised by grammarians to preserve the tradition of Greek pronunciation when the language was ceasing to be a spoken tongue. They can be, and ought to be, totally ignored in the first stages of Greek study, and the short account given here will be quite sufficient for anyone who is not intending to go beyond New Testament Greek.

The Greeks, like the modern French, did not accent syllables at all, in our sense of the word. They pronounced all syllables with equal stress or emphasis, but distinguished some by musical inflexion of the voice. We do the same; but with us this inflexion is used freely, to help the meaning, instead of being tied to a particular syllable. Three accents are used. The *Acute*, as $\acute{\alpha}\iota\varsigma$, denotes a rising inflexion, such as we use in the last syllable of "*really?*" when asking a question. (Note that the *stress* accent in that word is on the first syllable, so that a "musical" or "pitch" accent like the Greek can fall on a syllable entirely incapable of bearing stress). The *Grave*, as $\alpha\grave{\iota}\varsigma$, was the falling inflexion, as on the γ in "*really!*" used as an interjection. The *Circumflex*, as in $\pi\tilde{\alpha}\varsigma$, is a combination ($\acute{}$ ='+'); the falling inflexion follows the rising in the same (always *long*) syllable. The drawn-out "*Oh!*" of surprise is generally thus pronounced. Syllables not otherwise accented are assumed to have the grave accent. For us, the importance of Greek accents mainly lies in the fact that several grammatical forms

are only distinguishable by the accent. Thus *ποιῆσαι* is an infinitive active, *ποιήσαι* an optative, *ποίησαι* an imperative middle. See Appendix I.

11. The accent is influenced by the quantity of the vowel in the *last* syllable. If that is *short*, the acute may stand on any of the last three syllables: in such words, when the vowel of the *last syllable but one* is long, it must bear the circumflex if it is accented at all. Thus *ἐποίησαν*, *they made*, might have been accented *ἐποίησάν* or *ἐποίησαν*: *ἐνόμισαν*, *they thought*, might have been accented *ἐνομισάν* or *ἐνομισαν*. If the vowel of the last syllable is *long*, it may bear the acute or the circumflex, or the last but one may bear the acute. Thus *νομιάς*, *having thought*, might have been also accented *νομισᾶς* or *νομιάς*. The fourth syllable from the end can never bear any accent, nor can the third bear the circumflex.

12. We have next to observe the *Enclitics*, which attach their accent to the last syllable of the word preceding them in the sentence, unless this would result in two successive syllables bearing the acute, in which case the accent is simply lost. If, however, in this last case the enclitic is dissyllabic, it retains an accent on its second syllable. Thus *εἴ τις*, *ἀθῶός εἰμι*, *λόγος τις*, *λόγου τινός*; also *ὥς ἐστιν*—cf. the definition of the circumflex, § 10. The principal enclitics are the pronouns *μου*, *μοι*, *με*, and *σου*, *σοι*, *σε* (except when emphatic), *τις* indefinite (*τινές*, *τινῶν*, etc.), and the adverbs *που*, *ποθέν*, *ποτέ*, *πῶ*, *πῶς*; the present indicative of *εἰμί*, *be* (§ 159), and *φημί*, *say* (except in second person singular), and the particles *γε*, *τε*, *τοι*. These are given without accent, except in the dissyllabic forms, which sometimes show the accents given. A few words have completely absorbed an enclitic, and appear consequently to violate the rules for single words given already: thus *ὥστε*, *ὅστισιν*.

13. There are also a few words called *Proclitics*, which never show an accent. These are *ὁ, ἡ, οἱ, αἱ, εἰς, ἐξ, ἐν; εἰ, ὧς*. So also *οὐ* (*οὐκ*), unless it means *no*, or stands at the end of a sentence.

14. The *grave* accent is printed instead of the acute on the last syllable of a word whenever a stop does not follow. That is, words ending with a rising inflexion dropped that inflexion in the middle of a sentence, unless an enclitic followed. *Τίς* and *τί* are exceptions (§ 53).

15. Two qualifications should be mentioned to the statement about a long final syllable. A final *-αι* or *-οι* is reckoned as short except in the 3rd sing. optative of verbs. And there are various forms where an earlier type has fixed the accent; the old genitive *πόλῃος*, for instance, from *πόλις*, *city*, has given an otherwise impossible accent to its derivative *πόλειος*.

16. For rules where to place the accents within the limits allowed by these principles, we may refer the reader to grammars of classical Greek. Here we need only mention that verbs, except in the infinitive and participle, almost always accentuate as far from the end of the word as they can.

17. *Punctuation and Word-Division*

The Greek full stop and comma are the same as ours. Greek expresses a query by a semicolon (;), and a colon or semicolon by a full stop *above* the line (·). The division of words at the end of a line differs in several respects from English usage, but it will cause the beginner no trouble.

CHAPTER II

DECLENSION

18. GREEK is a highly inflected language, retaining in great abundance the primitive inflexions which English has long ago lost, and even inventing others by the use of Analogy.

19. In nouns, adjectives, and pronouns there are inflexions of Gender, Number, and Case. *Gender* is a purely artificial or grammatical phenomenon, often entirely independent of sex. (English is the only important ancient or modern language which drops the encumbrance of merely *grammatical* gender.) Greek, like Hebrew, had three *Numbers*, Singular, Dual, and Plural; but in Hellenistic Greek the very ancient Dual has totally disappeared. The *Cases* are all familiar to students of English grammar: *Nominative*, *Vocative*, *Accusative*, *Genitive*, *Dative*. Their

functions will be explained under the Syntax (ch. ii.): no help for this purpose can be got from the names, which are mere labels mostly ill-chosen) inherited from Greek and Roman grammarians. The Accusative, Genitive, and Dative are called *oblique* cases. The following general rules hold throughout the declensions:—

(a) The Vocative agrees with the Nominative in form except in the masculine nouns of the First Declension, and the masculine and feminine nouns of the Second and (very partially) of the Third. But this is only in the singular; in the plural these two cases always coincide.

(b) Neuters never make a difference between the forms of Nominative, Vocative, and Accusative in either singular or plural. In the plural these cases always end in *-α*, unless contraction has taken place.

(c) The Genitive plural always ends in *-ων*.

(d) The Dative singular everywhere ends in *-ι*, except in the proper name *Ἰησοῦς*. In the

(e) In the Dual there are only two distinct forms, one for Nominative, Vocative, and Accusative, the other for Genitive and Dative.

First and Second Declension this *-ι* is regularly *subscript* (§ 5).

20. The declensions of Nouns and Adjectives fall under three distinct sets of forms, which are seen in the Nouns of the First, Second, and Third Declensions. Pronouns, with which we must, of course, class the Definite Article, have, to a large extent, forms of their own, but in many respects follow the Nouns.

In declension we have to note the *Stem*, which is the word stripped of suffixes belonging to the case (in verbs, the person-ending). We can *usually* obtain it by cutting off the *-ν* or *-α* which marks the accusative singular, or, in neuters of the Third Declension, the *-ος* of the genitive. In this book the stems are not often described, as to use them intelligently would require more knowledge than the student at this stage can be expected to possess.

21. The *Root* is entirely distinct, and need not trouble the beginner, as being purely a convention of comparative philology. It may be defined as the simplest form deducible when every kind of noun or verb suffix has been stripped away.

22. DEFINITE ARTICLE

The Definite Article, *ὁ, ἡ, τό, the*, is thus declined—

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Acc.	τόν	τήν	τό	τούς	τάς	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

Dual N.V.A. τῶ, G.D. τοῖν, for all genders.

In dictionaries the article in the nom. sing. is used to indicate the Gender of a word. Thus ὁ λόγος implies that λόγος is masculine; ἡ ἡμέρα is shown to be feminine, and τὸ ξύλον to be neuter.

NOUNS

23. First Declension

This declension includes feminine nouns ending in *α* and *η* in the nominative singular, and a smaller number of masculine nouns in *ας* and *ης*. There are five different models of declension in the singular, shown below in the words *ἡμέρα*, *day*; *δόξα*, *glory*; *φωνή*, *voice*; *νεανίας*, *young man*; and *κριτής*, *judge*. In the dual and plural the declension is always the same.

Historically the declension is divisible into *-α* stems (*ἡμέρα*, *φωνή*, *νεανίας*, *κριτής*), and *-η* stems (*δόξα* and some of those like *ἡμέρα*).

24. Singular

N.	ἡμέρα	δόξα	φωνή	νεανίας	κριτής
V.	ἡμέρα	δόξα	φωνή	νεανία	κριτά
A.	ἡμέραν	δόξαν	φωνήν	νεανίαν	κριτήν
G.	ἡμέρας	δόξης	φωνῆς	νεανίου	κριτοῦ
D.	ἡμέρα	δόξη	φωνῇ	νεανία	κριτῇ

Dual

N.V.A.	ἡμέρα
G.D.	ἡμέραι

Plural

N.V.	ἡμέραι
A.	ἡμέρας
G.	ἡμερῶν
D.	ἡμέραις

Nouns in *a pure* (§ 8, *b*) are declined like *ἡμέρα*; others ending in *-a* follow *δόξα*; those in *-η* are like *φωνή*; those in *-ης* like *κριτής*;¹ while a few proper names in *-as* follow *νεανίας*. It must be remembered that there are nouns in the *third* declension ending in *a*, *as*, and *ης*; we need to know the genitive singular of a noun in order to be sure to what declension it belongs.

25. NOTE.—1. *Boppâs*, the north; *μαμωνâs*, mammon, and a few proper names in *as*, like *Κηφâs*, *Καιάφας*, *Βαρνάβας*, *Σατανâs*, make their

¹ Some nouns make voc. in *-η*, as *Ἅδης*, *Hades*, voc. *Ἅδη*, which occurs once in the T.R.

genitive in *a*, otherwise following *νεανίας*. *Μνᾶ*, *pound*, follows *ἡμέρα*.

2. A few nouns in *ρα* have genitive and dative in *ης, η*, like *δόξα*. Thus *Σάπφειρα*, *Sapphira*; *πρῶρα*, *prow*; *πλήμμυρα*, *flood*; *σπεῖρα*, *cohort*; *μάχαιρα*, *sword*. In some late MSS. they are declined regularly with *-as, -a*. The converse appears in the gen. *Λύδδας*, from *Λύδδα*, *Lydda*, and *Μάρθας*, from *Μάρθα*, *Martha*.

26. Second Declension

This declension includes masculine nouns in *ος*, a small number of feminines in *ος*, and neuter nouns in *ον*. There are also a few nouns in *ως*; while nouns in *-οος*, and one in *-εον*, sometimes show contracted forms. The following is the common declension, exemplified in *ὁ λόγος* (masc.), *word*; *ἡ ὁδός* (fem.), *way*; *τὸ παιδίον* (neut.), *child*. The stem is in *ο-*.

Singular

N. λόγος	}	παιδίον
V. λόγε		
A. λόγον		
G. λόγου		παιδίου
D. λόγῳ		παιδίῳ

Dual

N.V.A.	λόγω	παιδίω
G.D.	λόγοιν	παιδίοιν

Plural

N.V.	λόγοι	} παιδία
A.	λόγους	
G.	λόγων	παιδίων
D.	λόγοις	παιδίοις

All masculine or feminine nouns in *ος* are declined like *λόγος*, and all neuter nouns in *ον* like *παιδίον*.

27. For completeness' sake may be given here the so-called "Attic declension," of which only small traces are seen in the N.T.: cf. note 2 below, and § 39, *b*. Thus, decline *νεώς*, *temple* (in the N.T. *ναός*). *Sing.* N.V. *νεώς*, A. *νεών*, G. *νεώ*, D. *νεῶ*; *Dual* N.V.A. *νεώ*, G.D. *νεῶν*; *Plur.* N.V. *νεῶ*, A. *νεώς*, G. *νεών*, D. *νεῶς*.

28. NOTE.—1. A few contracted forms are found, which are made in the same way as the adjectives in § 39. Thus we have *ὄστουν*, *bone*, for *ὀστέον*, the other cases being uncontracted. *Χοῦς* (for *χόος*), *dust*, has accusative *χοῦν* (for *χόον*), and similarly *νοῦς* (*νόος*), *mind*, acc. *νοῦν*,

and *πλοῦς* (*πλόος*), *voyage*, acc. *πλοῦν*; but the two latter have in the N.T. passed into the third declension (see § 34).

2. The proper names *Ἀπολλῶς* and *Κῶς* belong to this declension (cf. § 27). The former makes acc. *Ἀπολλών* or *Ἀπολλῶ*, gen. *Ἀπολλῶ*. The latter has acc. *Κῶ* (T.R. *Κῶν*).

3. Here also should be classified the proper name *Ἰησοῦς*, derived from the Hebrew. The declension is unique from the absence of *ι* in the dative. The forms are—V. *Ἰησοῦ*, A. *Ἰησοῦν*, G. *Ἰησοῦ*, D. *Ἰησοῦ*.

29. Third Declension

This declension includes all the remaining nouns, except indeclinables. The nominative singular, in masculine and feminine nouns, ends in *ν*, *ρ*, *ς* (*ξ* and *ψ*); in neuter nouns the terminations are *α* (all but one are in *μα*), *ι*, *ν*, *ρ*, *ς*, *υ*. The genitive singular always ends in *ς*, the dative in *ι*, which is not subscript; the nominative, vocative, and accusative plural end in *ς*, except, of course, in neuters, and the dative has the termination *-σι(ν)*. The declension can almost always be found from the models given, when

the nominative and genitive singular are known. A list of irregular nouns is appended.

The models may be classified according to the endings of their *stems*, that is, the common element which remains when the case suffixes are struck off: see § 20.

30. A.—Nouns with Consonant Stems

Stem <i>σαρκ-</i> (ή) <i>flesh</i>	<i>ποιμεν-</i> (ό) <i>shepherd</i>	<i>ἡγεμον-</i> (ό) <i>governor</i>	<i>ἄρχοντ-</i> (ό) <i>ruler</i>
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Singular

N.V. <i>σάρξ</i>	<i>ποιμήν</i>	<i>ἡγεμών</i>	<i>ἄρχων</i>
A. <i>σάρκα</i>	<i>ποιμένα</i>	<i>ἡγεμόνα</i>	<i>ἄρχοντα</i>
G. <i>σαρκός</i>	<i>ποιμένος</i>	<i>ἡγεμόνος</i>	<i>ἄρχοντος</i>
D. <i>σαρκί</i>	<i>ποιμένι</i>	<i>ἡγεμόνι</i>	<i>ἄρχοντι</i>

Dual

N.V.A. <i>σάρκε</i>	<i>ποιμένε</i>	<i>ἡγεμόνε</i>	<i>ἄρχοντε</i>
G.D. <i>σαρκοῖν</i>	<i>ποιμένοιν</i>	<i>ἡγεμόνοιν</i>	<i>ἄρχόντοιν</i>

Plural

N.V. <i>σάρκες</i>	<i>ποιμένες</i>	<i>ἡγεμόνες</i>	<i>ἄρχοντες</i>
A. <i>σάρκας</i>	<i>ποιμένας</i>	<i>ἡγεμόνας</i>	<i>ἄρχοντας</i>
G. <i>σαρκῶν</i>	<i>ποιμένων</i>	<i>ἡγεμόνων</i>	<i>ἄρχόντων</i>
D. <i>σαρξί(ν)</i>	<i>ποιμέσι(ν)</i>	<i>ἡγεμόσι(ν)</i>	<i>ἄρχουσι(ν)</i>

<i>Stem</i> αλεκτορ- (ὁ) cock	παιδ- (ὁ, ἡ) boy, girl	σωτηρ- (ὁ) saviour	πνευματ- (τὸ) spirit
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Singular

N. ἀλέκτωρ	παῖς	σωτήρ	} πνεῦμα
A. ἀλέκτορα	παῖδα	σωτήρα	
G. ἀλέκτορος	παιδός	σωτήρος	πνεύματος
D. ἀλέκτορι	παιδί	σωτήρι	πνεύματι

Dual

N.V.A. ἀλέκτορε	παῖδε	σωτῆρε	πνεύματι
G.D. ἀλεκτόροιιν	παῖδοιν	σωτήροιν	πνευμάτοιιν

Plural

N.V. ἀλέκτορες	παῖδες	σωτήρες	} πνεύματα
A. ἀλέκτορας	παῖδας	σωτήρας	
G. ἀλεκτόρων	παιδων	σωτήρων	πνευμάτων
D. ἀλέκτορσι(ν)	παισί(ν)	σωτήρσι(ν)	πνεύμασι(ν)

αἰών (ὁ), *age*, may be declined by simply substituting its stem (αἰων-) for the stem σωτηρ- above; but in dat. pl. it makes αἰώσι(ν): see § 8, α.

NOTE.—No separate vocative forms occur in the N.T. for any of these types; in Attic we find ἄλεκτορ, παῖ, σῶτερ.

31. A special type under this class is seen in the following nouns, which retain a primitive distinction of stem among the several cases. Like πατήρ, *father*, are declined μήτηρ, *mother*;

θυγάτηρ, daughter; and *γαστήρ*, belly. *ἄνθρωπος*, man, is declined essentially on the same principle, but inserts *δ* as a transition sound between *ν* and *ρ*.

	Singular		Plural	
N.	<i>πατήρ</i>	<i>ἄνθρωπος</i>	<i>πατέρες</i>	<i>ἄνδρες</i>
V.	<i>πάτερ</i>	<i>ἄνερ</i>	<i>πατέρες</i>	<i>ἄνδρες</i>
A.	<i>πατέρα</i>	<i>ἄνδρα</i>	<i>πατέρας</i>	<i>ἄνδρας</i>
G.	<i>πατρός</i>	<i>ἀνδρός</i>	<i>πατέρων</i>	<i>ἀνδρῶν</i>
D.	<i>πατρί</i>	<i>ἀνδρί</i>	<i>πατράσι(ν)</i>	<i>ἀνδράσι(ν)</i>
<i>Dual</i>				
N.V.A.	<i>πατέρε</i>	<i>ἄνδρε</i>	G.D.	<i>πατέροιν</i> <i>ἀνδροῖν</i>

32. B.—Nouns with Vowel Stems

Most of these are contracted in some of their forms. With a very few exceptions the stems do not originally end in a vowel, but in *ς*, *γ*, or *ν*, which has disappeared in the contracted cases because falling between two vowels. The relations of the inflexions to the stems are somewhat complicated, and it is better, perhaps, to omit the stems altogether, as there is not space to explain.

	(ὄ) <i>fish</i>	(ὄ) <i>scribe</i>	(ῆ) <i>city</i>	(τό) <i>race, kind</i>
	<i>Singular</i>			
N.	<i>ἰχθύς</i>	<i>γραμματεὺς</i>	<i>πόλις</i>	} <i>γένος</i>
V.	<i>ἰχθύ</i>	<i>γραμματεῦ</i>	<i>πόλι</i>	
A.	<i>ἰχθύν</i>	<i>γραμματέα</i>	<i>πόλιν</i>	
G.	<i>ἰχθύος</i>	<i>γραμματέως</i>	<i>πόλεως</i>	<i>γένους</i>
D.	<i>ἰχθύι</i>	<i>γραμματεῖ</i>	<i>πόλει</i>	<i>γένει</i>

Dual

N.V.A. <i>ἰχθύς</i>	<i>γραμματεῖ</i>	<i>πόλει</i>	<i>γένει</i>
G.D. <i>ἰχθύοιν</i>	<i>γραμματέοιν</i>	<i>πολίοιν</i>	<i>γενοῖν</i>

Plural

N.V. ἰχθύες	} γραμματεῖς	πόλεις	γένη
A. ἰχθύας			
G. ἰχθύων	γραμματέων	πόλεων	{ γενῶν γενέων
D. ἰχθύσι(ν)	γραμματεῦσι(ν)	πόλεσι(ν)	

βοῦς (δ), *ox*, is declined thus—V. *βοῦ*, A. *βοῦν*, G. *βοός*, D. *βοτ*: Du. N.V.A. *βόε*, G.D. *βοοῖν*: Plur. N.V. *βόες*, A. *βόας*, G. *βοῶν*, D. *βουσί(ν)*.

NOTE.—No vocatives occur in the N.T., except of the type *γραμματεῦ*. Two or three deviations from Attic declension may be left without comment.

33. The models declined above give all the types which have more than one example in the N.T.; all which are isolated will be found in the alphabetical list below. The nouns may be distributed among these models thus—

A. *σάρξ*. Nouns in -ξ, gen. -κος, -γος, -χος, (the last two substituting γ or χ for κ through-

out). Also nouns in $-\psi$, gen. $-\pi\sigma$ or $-\beta\sigma$, substituting ψ for ξ and π or β respectively for κ .

ποιμήν. Nouns in $\eta\nu$, except *μήν*, *month*, "*Ελλην*, *Greek*, which have η for ϵ .

ἡγεμών. Nouns in $-\omega\nu$, gen. $-\ονος$.

αἰών. Nouns in $-\omega\nu$, gen. $-\ωνος$.

ἄρχων. Nouns in $-\omega\nu$, gen. $-\οντος$.

σωτήρ. All masc. and fem. nouns whose gen. is formed by adding $-\sigma$ to the nom. In the dat. plur. these simply add $-\sigma\iota(\nu)$ to the form of the nom. sing., unless that ends in $-\nu$, when they drop the ν before the $-\sigma\iota$: so the *μήν* and *αἰών* types above.

ἀλέκτωρ. Nouns in $-\omega\rho$, gen. $-\ορος$; also (with η and ϵ for ω and $ο$ respectively) nouns in $-\η\rho$, gen. $-\ερος$.

παῖς. Masc. and fem. nouns in $-\ς$, gen. $-\δος$ and $-\τος$ (with τ substituted throughout for δ).

πνεῦμα. Neuter nouns in $-\μα$.

34. *B. γένος*. Neuter nouns in $-\ος$, gen. $-\ους$.

πόλις. Nouns in $-\ις$, gen. $-\εως$; especially abstracts in $-\σις$ ($-\ψις$, $-\ξις$, $-\τις$).

There is also the neuter *σίναπι*, *mustard*, gen. *σινάπεως*.

ἰχθύς. Nouns in -υς, gen. -υος.

γραμματεὺς. Nouns in -ευς.

βοῦς. In singular only, νοῦς, πλοῦς, χοῦς :
see Second Declension.

35. *Isolated Nouns*

This list includes, for reference, all N.T. words (of Third Declension) whose declension cannot be immediately inferred from the rules and models just given: proper names derived from Hebrew are given in § 37. When a word, though isolated in the N.T., is a model for other nouns in Attic Greek, or has special importance, its declension is indicated fully in small print. Generally speaking the gen. sing. is sufficient, but sometimes the acc. sing. and dat. pl. are needed.

αἰδώς (ῆ), *reverence*—G. αἰδοῦς (= -όος). A. αἰδῶ
(= -ία). D. αἰδοῖ. No Dual or Plur.

ἅλς (ὀ), *salt*—G. ἅλός. Usually in N.T. ἅλας
(τό), G. ἅλατος.

ἀρνάς (τούς) *lambs* (A. Pl.)—No N. Sg.; G. ἀρνός,
under which it is found in dictionaries, or
under ἀρήν.

γάλα (τό), *milk*—G. γάλακτος.

γῆρας (τό), *old age*—D. γήρει (T.R. γήρα). Attic like κρέας : see below.

γόνυ (τό), *knee*—G. γόνατος, and rest like πνεῦμα.

γυνή (ή), *woman, wife*—V. γύναι, A. γυναῖκα, G. γυναικός, etc., like σάρξ.

δάκρυ (τό), *tear*—D. Pl. δάκρυσιν. Rest from δάκρυον (τό, 2nd Decl.).

Διός—see Ζεύς.

ἔρις (ή), *strife*—like παῖς, but A. Sg. ἔριν, N. Pl. ἔρεις (like πόλις) as well as ἔριδες.

Ζεύς (ό), *Zeus* (Latin, *Jupiter*)—A. Δία, G. Διός. Attic V. Ζεῦ, D. Διί.

ἥμισυ (τό), *half*—G. ἡμίσεως (= -εος), A. Pl. ἡμίση (= -εα) in some editions : better ἡμίση (for ἡμίσηα ? cf. the fem.). In Attic an adj. ἥμισυς -εια -υ, like ὀξύς, § 40.

θρίξ (ή), *hair*—G. τριχός, etc., like σάρξ, but D. Pl. θριξίν. See § 7, d.

ἱμάς (ό), *thong*—G. ἱμάντος, D. Pl. ἱμάσιν.

κλείς (ή), *key*—like παῖς ; but A. Sg. κλείν and κλειῖδα, Pl. κλειῖς and κλειῖδας : cf. ἔρις.

Κλήμης (ό), *Clement*—G. Κλήμεντος.

κρέας (τό), *flesh*—G. κρέως (= -αος), N.A. Pl.

- κρέα (= -αα). Attic D. Sg. κρέαι. Du. N.V.A.
 κρέα, G.D. κρεῖν. Pl. G. κρεῶν, D. κρέασι(ν).
- κύων (ὁ), *dog*—G. κυνός, D. Pl. κυσί(ν).
- μάρτυς (ὁ), *witness*—G. μάρτυρος. D. Pl. μάρτυσι(ν).
 So ψευδομάρτυρες, *false witnesses*.
- ναῦς (ῆ), *ship*—A. ναῦν. Attic V. ναῦ, G. νεώς, D. νηΐ.
 Du. N.V.A. νῆε, G.D. νεοῖν. Pl. N.V. νῆες, A. ναῦς,
 G. νεῶν, D. ναυσί(ν).
- νύξ (ῆ), *night*—G. νυκτός: like σάρξ, with κτ
 for κ.
- ὀδούς (ὁ), *tooth*—G. ὀδόντος: like ἄρχων except
 in N.V. Sg.
- οὖς (τό), *ear*—G. ὠτός, etc., like πνεῦμα.
- πῆχυς (ὁ), *cubit*—A. πῆχυν, G. Pl. πηχῶν
 (= -έων). In Attic like πόλις throughout, sub-
 stituting ν (after χ) for ι, except in ει.
- πούς (ὁ), *foot*—G. ποδός, etc., like παῖς.
- πῦρ (τό), *fire*—G. πυρός.
- σάββατον (τό), *sabbath, week*—D. Pl. σάββασι(ν),
 rest 2nd Decl.
- Σαλαμῖς (ῆ), *Salamis*—G. Σαλαμῖνος.
- ὔδωρ (τό), *water*—G. ὕδατος, etc., like πνεῦμα.
- φρέαρ (τό), *well*—G. φρέατος, etc.: cf. ὕδωρ.
- χάρις (ῆ), *grace*—G. χάριτος, etc., like παῖς; but
 A. Sg. χάριν and χάριτα.

χείρ (ή), *hand*—G. χειρός, etc., like σωτήρ; but

D. Pl. χερσί(ν), and G.D. Du. χερσίν.

ὠδίν (ή), *travail*—G. ὠδίνος, etc., like αἰών. Attic

ὠδίς, like Σαλαμίς.

36. Indeclinable Nouns

These are words borrowed from Hebrew (or Aramaic): the names of Greek letters, ἄλφα, ἰῶτα, and ὦ(μέγα), being originally Phœnician, are only an apparent exception. Borrowed *Latin* words are always declined as Greek. In some words the indeclinable and the inflected forms exist together. Thus Ἱερουσαλήμ and Ἱεροσόλυμα, *Jerusalem*: the latter is generally neut. pl., 2nd Decl., but in Matt. 2³ it seems to be fem. sg., 1st Decl. So also Σατάν and Σατανᾶς (1st Decl.), *Satan*; Μαριάμ and Μαρία (1st Decl.), *Mary*; Λύδδα, *Lydda*, is acc. sg. (i.e. indeclinable) in Acts 9³², but in ver. 38 we have the (irregular—see § 25, 2) gen. Λύδδας (1st Decl.).

The following indeclinable Common Nouns are found:—ἄλφα, ἰῶτα, ὦ (see above); μάννα, *manna*; Μαράν, *our Lord* (1 Cor. 16²²); σαβαώθ, *Sabaoth, hosts*; σίκερα, *strong drink*. Also, in Vocative only:—Ἀββᾶ, *Father*; Ἐλωί, *my God*; ραββεί, *my master*; ραββουνεί (same, but more reverential); ταλιθά, *maiden*; ρακᾶ, *stupid*; and probably (see R.V. margin in Matt. 5²²) μωρέ, *rebel*.

In Rev. 1⁴ a whole phrase, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, —lit. *He who is and the "He was" and He who is coming*,—is treated as a single indeclinable noun, to recall the Hebrew *Yahweh* (*Jehovah*) which it is intended to represent.

37. *Hebrew Proper Names*

The majority of these are in the N.T. indeclinable (§ 36): but several of them belong to the first and second declensions, viz. many which end in *α*, *η*, *ας*, *ης*, and *ος*, with *Ἰησοῦς*. The following are declined according to the third declension, with various irregularities:—

Βαβυλών (ή), *Babylon*—like *αἰών*.

Ἰωάνης (ό), *John*—(1st Decl.) also D. *Ἰωάνει*.

Ἰωσῆς (ό), *Joses*—G. *Ἰωσῆτος* (some MSS. *Ἰωσῆ*).

Λευίς (ό), *Levi*—A. *Λεβίν*. Also *Λευεῖς*, A. *-ν*, and *Λευεῖ* indeclinable.

Μανασσῆς (ό), *Manasseh*—A. *Μανασσῆ*, also (1st Decl.) *Μανασσῆν*. G. *Μανασσῆ* perhaps implies an indeclinable form.

Μωσῆς (ό), *Moses*—A. *Μωσεία*, G. *Μωστέας*, D. *Μωσσει* (like *βασιλεύς*); also (1st Decl.) A. *Μωσῆν*, D. *Μωσῆ*. Inferior MSS. write *Μωσῆς*.

Σαρίων (ό), *Sharon*—like *αἰών*.

Σιδών (ή), *Zidon*—like *αἰών*.

Σίμων (ό), *Simon*—like *αἰών*. Also *Συμεών*, indeclinable.

Σολομών (ό), *Solomon*—like *αἰών*. Also A. *Σολομῶντα*, etc.

38. **ADJECTIVES**

Adjectives are declined according to various models, all of which have appeared already among the nouns. Whenever the feminine has a form distinct from the masculine, it follows the nouns of the first declension in *α* or *η*.

39. I. *Adjectives of the Second and First Declension*

(a) *With distinct feminine.*

Here the masculine and neuter follow the second declension. The feminine follows the first declension, being like *ἡμέρα* when the masculine ends in *-εος, -ιος, or -ρος*, and like *φωνή* otherwise. Thus decline *καλός, good*; *ἅγιος, holy*: the latter, of course, only differs from the former in the terminations of the singular.

<i>Singular</i>							
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
N.	καλός	καλή	καλόν	ἅγιος	ἁγία	ἅγιον	
V.	καλέ	καλή	καλόν	ἅγιε	ἁγία	ἅγιον	
A.	καλόν	καλήν	καλόν	ἅγιον	ἁγίαν	ἅγιον	
G.	καλοῦ	καλῆς	καλοῦ	ἁγίου	ἁγίας	ἁγίου	
D.	καλῶ	καλῇ	καλῶ	ἁγίῳ	ἁγίᾳ	ἁγίῳ	
<i>Plural</i>			<i>Dual</i>				
N.V.	καλοί	καλαί	καλά	N.V.A.	καλῶ	καλά	καλῶ
A.	καλούς	καλάς	καλά	G.D.	καλοῖν	καλαῖν	καλοῖν
G.	καλῶν	καλῶν	καλῶν				
D.	καλοῖς	καλαῖς	καλοῖς				

There are also the contracted adjectives, in

which the original -εος or -οος has become -ους.

Thus decline χρυσοῦς (= -έος), *golden*—

Singular			Plural		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N.V. χρυσοῦς	χρυσῇ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
A. χρυσοῦν	χρυσῇν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ
G. χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D. χρυσῷ	χρυσῇ	χρυσῷ	χρυσοῖς	χρυσαῖς	χρυσοῖς

Dual					
N.V.A. χρυσᾶ	χρυσᾷ	χρυσᾶ	G.D. χρυσοῖν	χρυσαῖν	χρυσοῖν

It will be seen that in the neut. pl. nom. and acc. the *α* is not the regular contraction, for -εα would become -η, and -οα, -ω, see § 8, c. : it is assimilated to the normal -α of the neut. pl. So with the fem. διπλῇ, from διπλοῦς (-όος), *double*. The irregular acc. sing. fem. χρυσᾶν occurs in Rev. 1¹³.

When ρ precedes the last syllable of the *contracted* word, η becomes α; thus from σιδηροῦς, *of iron*—

N. Sing. σιδηροῦς σιδηρᾶ σιδηροῦν

and so on, with α in the feminine throughout.

(b) A considerable number of adjectives in -ος have no distinct feminine, and are declined like καλός with feminine omitted. With these are classified two in -ως (in N.T. only nom. sing.),

which may be declined by combining the masculine and feminine type *νεώς* (§ 27) with a corresponding neuter. These are, *ἱλεως*, *propitious*, and *ἀνίλεως* (T.R.), *unpropitious*: neut. N.V.A. sing. *ἱλεων*, pl. *ἱλεα* (*ἱλεω*).

40. II. *Adjectives of the Third and First Declension*

(a) *With distinct feminine forms.*

These are in *-a* like *δόξα*, or (if *ι* or *ρ* precedes) like *ἡμέρα*, just as in the nouns.

Three types of declension have a more or less considerable following. Decline thus *πᾶς*, *all*; *ἐκὼν*, *willing*; *ὀξύς*, *sharp*.

Singular			Plural		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
A. <i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>
G. <i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D. <i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>	<i>πᾶσι(ν)</i>	<i>πάσαις</i>	<i>πᾶσι(ν)</i>
N. <i>ἐκὼν</i>	<i>ἐκοῦσα</i>	<i>ἐκόν</i>	<i>ἐκόντες</i>	<i>ἐκοῦσαι</i>	<i>ἐκόντα</i>
A. <i>ἐκόντα</i>	<i>ἐκοῦσαν</i>	<i>ἐκόν</i>	<i>ἐκόντας</i>	<i>ἐκούσας</i>	<i>ἐκόντα</i>
G. <i>ἐκόντος</i>	<i>ἐκούσης</i>	<i>ἐκόντος</i>	<i>ἐκόντων</i>	<i>ἐκουσῶν</i>	<i>ἐκόντων</i>
D. <i>ἐκόντι</i>	<i>ἐκούσῃ</i>	<i>ἐκόντι</i>	<i>ἐκοῦσι(ν)</i>	<i>ἐκούσαις</i>	<i>ἐκοῦσι(ν)</i>

<i>Singular</i>			<i>Plural</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. ὀξύς	ὀξεῖα	ὀξύ	ὀξεῖς	ὀξεῖαι	ὀξέα and -ῆ
A. ὀξύν	ὀξεῖαν	ὀξύ	ὀξεῖς	ὀξείας	ὀξέα and -ῆ
G. ὀξέως	ὀξείας	ὀξέως	ὀξέων	ὀξειῶν	ὀξέων
D. ὀξεῖ	ὀξεῖα	ὀξεῖ	ὀξέσι(ν)	ὀξειαῖς	ὀξέσι(ν)

Dual

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.V.A.	ἐκόντε	ἐκούσα	ἐκόντε	ὀξεῖ	ὀξεῖα	ὀξεῖ
G.D.	ἐκόντοι	ἐκούσαι	ἐκόντοι	ὀξεῖν	ὀξεῖαιν	ὀξεῖν

A voc. sg. masc. ὀξύ is found in Attic: other vocatives agree with nominative. *πᾶς* by its meaning is precluded from having a dual: the endings are N.V.A. -άντε, -άσα, -άντε; G.D. -άντοι, -άσαι, -άντοι. In the gen. sg. masc. and neut. some texts have the Attic ὀξέος.

Like ἐκών are ἄκων, *unwilling*, and all *uncontracted* participles in -ων (*i.e.* not in -ῶν).

Like πᾶς are ἅπας, *all*, and participles in -ας.

Like ὀξύς are all adjectives in -υς (not -ους), except πολύς.

41. The very common adjectives πολύς, *many*, and μέγας, *great*, are thus declined—

N. Sg. *πολύς πολλή πολύ μέγας μεγάλη μέγα*

A. Sg. *πολύν πολλήν πολύ μέγαν μεγάλην μέγα*

G. Sg. *πολλοῦ πολλῆς πολλοῦ μεγάλου μεγάλης μεγάλου*

and the rest as from *πολλός, μέγας* (like *καλός*).

Μέλας, *black*, has fem. *μέλαινα*, neut. *μέλαν*, gen. sing. *μέλανος, μελαίνης*, dat. pl. *μέλασι(ν)*, etc. (Voc. *μέλαν*.)

42. The remaining types are those of verbal participles (see §§ 68, 80, 83, 102, etc.). In each case the full declension may be at once inferred from the forms given, by reference to the tables of nouns.

Verbs in *-άω, -έω -όω* (see §§ 96–108), whose active present participles were originally declined like *έκών*, show forms disguised by contraction. Thus *τιμών* (for *-άων*), *honouring*; *φιλών* (for *-έων*), *loving*. Like *φιλών* is *δηλών* (for *-όων*), *making clear*.

N. Sg. <i>τιμών</i>	<i>τιμῶσα</i>	<i>τιμών</i>
G. Sg. <i>τιμώντος</i>	<i>τιμώσης</i>	<i>τιμώντος</i>
D. Pl. <i>τιμῶσι(ν)</i>	<i>τιμώσαις</i>	<i>τιμῶσι(ν)</i>

N. Sg. <i>φιλών</i>	<i>φιλοῦσα</i>	<i>φιλοῦν</i>
G. Sg. <i>φιλοῦντος</i>	<i>φιλούσης</i>	<i>φιλοῦντος</i>
D. Pl. <i>φιλοῦσι(ν)</i>	<i>φιλούσαις</i>	<i>φιλοῦσι(ν)</i>

Perfect participles active (§ 68) are like *εἰδώς*, *knowing* (from *οἶδα*, § 164).

N. Sg.	εἰδώς	εἰδὺα	εἰδός
G. Sg.	εἰδότος	εἰδυίας	εἰδότος
D. Pl.	εἰδόσι(ν)	εἰδυίαις	εἰδόσι(ν)

In the best texts we find an irregular gen. sg. fem. *συνειδυίης* in Acts 5²: see § 25, 2.

ἑστώς, *standing* (from *ἵστημι*, § 180), has neuter *ἰστώς* as well as *ἰστός*. This word is declined gen. sg. *ἰστώτος*, *ἰστώσης*, etc.

πεισθείς, *persuaded*, will serve as model for the numerous participles in *-είς*.

N. Sg.	πεισθείς	πεισθείσα	πεισθέν
G. Sg.	πεισθέντος	πεισθείσης	πεισθέντος
D. Pl.	πεισθεῖσι(ν)	πεισθείσαις	πεισθεῖσι(ν)

Attic has also adjectives in *-εις*, *-εσσα*, *-εν*; gen. *-εντος*, *-εισης*; dat. pl. *-οι(ν)*, etc.; so *χαρίεις*, *graceful*.

Δεικνύς, *showing*, is a participle form only found twice in the N.T. It proceeds thus:—
nom. *-ύς*, *-ύσα*, *-ύν*; gen. *-ύντος*, *-ύσης*; dat. pl. *-ύσι(ν)*, *-ύσαις*, etc.

Διδούς, *giving*, and other participles in *-ούς*,

proceed thus:—nom. -ούς, -ούσα, -όν; gen. -όντος, -ούσης; dat. pl. -ούσι(ν), -ούσαις, etc.

43. III. *Adjectives of the Third Declension*

These are declined exactly like nouns, without distinctions of gender, except that the neuter nominative and accusative in both numbers has a separate form. Three types will include nearly all the adjectives of this formation. Thus decline σώφρων, *wise*; μέζων, *greater*; ἀληθής, *true*—

N. Sg. σώφρων	} neut.	Pl. σώφρονες	} neut.
A. Sg. σώφρονα		Pl. σώφρονας	

and the rest like ἡγεμών (§ 30), but voc. σῶφρον in Attic.

Like σώφρων are all *positive* adjectives in -ων, except ἐκών and ἄκων (§ 40); also ἄρρην or ἄρσιν, *male* (putting η for ω and ε for ο).

Μείζων and other *comparatives* in -ων are declined like σώφρων, but have the following forms as alternatives:—acc. sg. m. f. μείζω (= -οα); nom. and acc. pl. m. f. μείζους (= -οες in nom.); nom. and acc. pl. neut. μείζω (= -οα). These are from a different stem.

This stem was in *-σσ-*, the *σ* regularly falling out between vowels; the full declension would have been on the model of *αἰδώς* (§ 35), extended to the other numbers and the neuter gender.

Ἀληθής and the other adjectives in *-ης* (except *πένης*) have stems in *-εσ-*, like *γένος* (§ 33), and (when the *σ* is lost between vowels, § 6) similar contractions result. The only difference as compared with *γένος* is in the nom. and acc. sg. and pl. Thus:—nom. sing. *ἀληθής* (m. f.), *ἀληθές* (n.); pl. *ἀληθεῖς* (m. f.), *ἀληθῇ* (n.); acc. sg. *ἀληθῇ* (m. f.); pl. *ἀληθεῖς* (m. f.). (Voc. in Attic *ἀληθείς*.)

44. Other adjectives occur in the N.T. in only a few forms, not paralleled in the above declensions. Some of them, marked †, are “adjectives of one termination,” i.e. they are exactly like nouns except for the double forms due to gender in acc. sg. and nom. acc. pl.

† *πένης*, *poor*—Gen. *πένητος*, Dat. pl. *πένησι(ν)*.

† *ἄρπαξ*, *ravens*—Gen. *ἄρπαγος*, like *σάρξ*, § 33.

† *αὐτόχειρ*, *with one's own hand*—like *χείρ*.

νήστis, *fasting*—like *πόλις*. The neuter is

not found. In some editions an accus. pl. *νήστῃς* is found instead of *νήστεις*.

τετράπους, *quadruped*—like *πούς*. Neut. sg. *τετράπουν*, pl. *τετράποδα*.

45. Comparison of Adjectives

Two sets of suffixes are used, viz. *-τερος* *-τατος*, and *-ίων* *-ιστος*.

I. In most adjectives the comparative may be formed at once from the nominative singular masculine by substituting *-τερος* for the final *-ς*; the superlative is then *-τατος*. Thus *μικρός* *small*, comp. *μικρότερος*; *βαρύς*, *heavy*, *βαρύτερος*. In adjectives where the syllable preceding *-ος* is *short*, *ω* is put for *ο*, as *νέος* *new*, *νεώτερος*. Adjectives in *-ης* (stem *-ες*-) add *-τερος* to the stem, as *ἀσθενής*, *weak*, *ἀσθενέστερος*; those in *-ων* (stem in *-ον*-), to the stem increased with *-εσ*-, as *δεισιδαίμων* *religious*, *δεισιδαιμονέστερος*. *Διπλοῦς*, *double*, has *διπλότερος*. Some double comparatives are found (like our *lesser*, *nearer*); thus *μειζότερος* from *μείζων*, *greater*, and *ἐλαχιστότερος* from the superlative *ἐλάχιστος*, *least*. Finally, some comparative adjectives are formed from adverbs (like *outer*, *inner*): *κατώτερος* from

κάτω, *down*; ἐσώτερος from ἔσω, *in*; ἐξώτερος from ἔξω, *out*.

II. The only adjectives occurring in the N.T. which use the -ίων -ιστος mode of comparison are apparently irregular. In some the *ι* of the comparative has become *υ* and combined with the sound preceding it; in some we find different words employed for positive and comparative, like our *good*, *better*. Some have both these features. The following occur:—

ἀγαθός, <i>good</i>	κρείσσων or κρείττων	κράτιστος
„	βελτίων	βέλτιστος

(The second of these occurs only in the adverb: see next section.)

κακός, <i>bad</i>	χείρων	χείριστος
„	ἥσσων or ἥττων	

(Latter only in adverb. Attic generally

κακίων κάκιστος.)

πολύς, <i>many</i>	πλείων or πλέων	πλείστος
μικρός, <i>small</i>	regular (see I.).	
„	ἐλάσσων or ἐλάττων	ἐλάχιστος
μέγας, <i>great</i>	μείζων	μέγιστος
„	μειζότερος	

46. ADVERBS AND THEIR COMPARISON

Adverbs unconnected with adjectives are of various forms. They are compared on the same principles as adjectives, the normal suffixes being comp. -τέρω, sup. -τάτω; thus κάτω, *down*, κατωτέρω. Ἄνω, *up*, makes ἀνώτερον; μάλα, *much* (positive not in N.T.), μᾶλλον, μάλιστα. πόρρω, *forward, far*, makes compar. πορρώτερον (or πορρωτέρω).

Adverbs may be formed from adjectives in two ways. The accusative neuter singular or plural may be used adverbially; the former is usual in comparatives, the latter in superlatives. Or the suffix -ως may be used: the form may be conveniently found by putting *s* for *ν* at the end of the gen. pl. masc.

The irregularities are not numerous. Two adverbs derived from adjectives, περισσῶς, *exceedingly*, and σπουδαίως, *earnestly*, make comparative in -οτέρως, the second of them having also the normal -ότερον. The following irregular comparisons may be tabled: where only one of the two higher degrees is found in the N.T., the other is tacitly supplied from Attic, when possible, as in the adjectives.

καλῶς, nobly, well	κάλλιον	κάλλιστα
εὖ, well	βέλτιον	βέλτιστα
(Adverb of ἀγαθός)		
κακῶς, badly	ἥσσον or ἥττον	ἥκιστα
ἡδέως, sweetly	ἡδιον	ἡδιστα
ταχύ and ταχέως, } quickly	τάχειον (τάχιον)	τάχιστα

The Attic comparative is *θᾶσσον* or *θᾶττον*.

πολύ, much	πλείον or πλέον	πλείστα
πέραν, across	περαιτέρω, further	

47. NUMERALS

Cardinals	Ordinals	Adverbs
1. εἷς, one	πρῶτος, first	ἅπαξ, once
2. δύο	{ δεύτερος, } { ἕτερος }	δῖς
3. τρεῖς	τρίτος	τρίς
4. τέσσαρες (and) τέσσερες in N.T.)	{ τέταρτος }	τετράκις
5. πέντε	πέμπτος	πεντάκις
6. ἕξ	ἕκτος	
7. ἑπτα	ἑβδομος	ἐπτάκις
8. ὀκτώ	ὀγδοος	
9. ἐννέα	ἐνατος	

<i>Cardinals</i>	<i>Ordinals</i>	<i>Adverbs</i>
10. δέκα	δέκατος	
11. ἑνδεκα	ἐνδέκατος	
12. δώδεκα (and δεκαδύο in N.T.)	δωδέκατος	
14. δεκατέσσαρες	{ τεσσαρεσκαί- δέκατος	
15. δεκαπέντε	{ πεντεκαίδέ- κατος	
20. εἴκοσι		
30. τριάκοντα		
40. τεσσαράκοντα (and τεσσερά- κοντα in N.T.)		
50. πενήκοντα	πεντηκοστός	
60. ἑξήκοντα		
70. ἑβδομήκοντα		{ ἑβδομηκον- τάκις
80. ὀγδοήκοντα		
90. ἐνενήκοντα		
100. ἑκατόν		
200. διακόσιοι		
300. τριακόσιοι		
400. τετρακόσιοι		

<i>Cardinals</i>	<i>Ordinals</i>	<i>Adverbs</i>
500. πεντακόσιοι		
600. ἑξάκοσιοι		
1000. χίλιοι		
10,000. μύριοι		

48. (a) Combinations are generally made by placing the numbers in order of magnitude, without *καί*. Thus 99, *ἐνενήκοντα ἑννέα*; 153, *ἑκατὸν πεντήκοντα τρεῖς*. Sometimes *καί* is inserted, as *τεσσαράκοντα καὶ ἑξ*, 46. The thousands are expressed by combining the numeral adverb with *χίλιοι*, as *τρισχίλιοι*, 3000. Besides *χίλιοι* and *μύριοι* there are the nouns *χιλιάς* and *μυριάς*, used in multiplication; thus *δώδεκα χιλιάδες*, 12,000; *δὺς μυριάδες μυριάδων*, 200,000,000.

(b) In one place (Matt. 18²²) the adverb *ἐβδομηκοντάκις* is combined with the cardinal *ἑπτά*, most probably in the sense *77 times* (there being a clear reference to the identical Greek of Gen. 4²⁴, LXX.).

(c) Miscellaneous numeral adjectives are *τετραπλοῦς* (neut. *-πλοῦν*), *fourfold*; *ἑκατονταπλασίων* (like *σώφρων*), *100 fold*. There are

also ἀμφότεροι, *both*; οὐδείς and οὐθείς, *none*; μηδείς, *none* (see §§ 256 sqq.).

The unexplained adjective δευτερόπρωτος, *second-first* (Luke 6¹, T.R.), is probably a mere scribe's blunder: see Hort's note.

49. Declension of Numerals

Ordinals are all declined like καλός, the plural of which is followed by cardinals in -οι. Χιλιάς and μυριάς are like παῖς (§§ 30 and 33). Εἷς (with compounds οὐδείς, etc.), δύο, τρεῖς, and τέσσαρες are thus declined.

Singular

	M.	F.	N.	
N.	εἷς	μία	ἓν	The fem. in the com-
A.	ἕνα	μίαν	ἐν	pounds is οὐδεμία μηδε-
G.	ένός	μιᾶς	ένός	μία. These compounds
D.	ένί	μιᾷ	ένί	are also found with the
				elements separate, with
				stronger meaning, as
				οὐδὲ εἷς, <i>not even one</i> .

Plural

	M.F.N.	M.F.	N.	
N.	} δύο	} τρεῖς	τρία	τέσσαρες
A.				τέσσαρας
G.				τεσσάρων
D.	δυσί(ν)	τρισί(ν)		τέσσαρσι(ν)

We have the variant spelling τεσσαρ. in nom. and acc.

50. PRONOUNS

The *Personal* pronouns are ἐγώ, *I*; σύ, *thou*; αὐτός, αὐτή, αὐτό, *he, she, it*. In the nominative case these are always emphatic; unemphatic pronouns are not expressed as subjects to verbs. They are thus declined —

<i>Singular</i>				
N. ἐγώ	σύ	αὐτός	αὐτή	αὐτό
V.	σύ			
A. ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό
G. ἐμοῦ, μου	σου, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D. ἐμοί, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ
<i>Dual</i>				
N.V.A. νώ	σφώ	αὐτώ	αὐτά	αὐτά
G.D. νῶν	σφῶν	αὐτοῖν	αὐταῖν	αὐτοῖν
<i>Plural</i>				
N. ἡμεῖς	ὕμεῖς	αὐτοί	αὐταί	αὐτά
V.	ὕμεῖς			
A. ἡμᾶς	ὕμᾶς	αὐτούς	αὐτάς	αὐτά
G. ἡμῶν	ὕμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D. ἡμῖν	ὕμῖν	αὐτοῖς	αὐταῖς	αὐτοῖς

NOTE — 1. The *enclitic* forms (see § 12), με, μου, μοι, σε, σου, σοι, are unemphatic; ἐμέ,

ἐμοῦ, ἐμοί are not necessarily emphatic, though they have more weight than the shorter forms. After prepositions, σέ, σοῦ and σοί are accented, except (generally) πρὸς σε.

2. For the adjectival use of αὐτός see § 207.

51. The *Reflexive* pronouns are ἐμavτόv, *myself* (fem. ἐμavτήν); σεavτόν, *thyself* (fem. σεavτήν); ἐavτόν, *himself* (fem. ἐavτήν, neut. ἐavτό), which are thus declined—

Singular

Acc.	Gen.	Dat.	
ἐμavτόν -ήν	ἐμavτοῦ -ῆς	ἐμavτῷ -ῇ	1st person
σεavτόν -ήν	σεavτοῦ -ῆς	σεavτῷ -ῇ	2nd „
ἐavτόν -ήν -ό	ἐavτοῦ -ῆς	ἐavτῷ -ῇ	3rd „

Plural

ἐavτούς -άς -ά ἐavτῶν ἐavτοῖς -αῖς All persons

NOTE.—'Εavτόν (with its cases) is sometimes used in the singular as well as in the plural for the 1st and 2nd persons. In some texts we find a shorter form, αὐτόν, etc., which differs from the forms of αὐτός only by the breathing; but the best authorities admit these forms very rarely.

52. The *Reciprocal* pronoun is ἀλλήλους, *one another*. In the N.T. it only appears in the masculine plural. It has no nominative. Decline thus—

Pl. Acc. ἀλλήλους -ας, ἄλληλα	Gen. ἀλλήλων
Dat. ἀλλήλοις -αις	
Dual Acc. ἀλλήλω -α	Gen. Dat. ἀλλήλοιν -αιν

53. The chief *Interrogative* pronoun is τίς, *who*? Decline thus—

<i>Singular</i>			<i>Dual</i>		<i>Plural</i>	
<i>M. and F.</i>	<i>N.</i>		<i>M.F.N.</i>		<i>M. and F.</i>	<i>N.</i>
N. τίς	τί	}	τινε		τίνες	τίνα
A. τίνα	τί				τίνας	τίνα
G. τίνος and τοῦ		}	τίνοι		τίνων	
D. τίνι and τῷ					τίσι(ν)	

Τοῦ and τῷ do not occur in the N.T. Note that τίς and τί never have grave accent (§ 14).

Other interrogative pronouns, all declined like ordinary adjectives (καλός or ἅγιος), are πόσος, *how much*? ποῖος, *of what kind*? πηλίκος, *how great*? ποταπός, *what manner of*...? Ἠλίκος, *what a*...? is strictly the relative answering to πηλίκος, but is used in

the exclamatory sense so common with the interrogatives.

54. The *Indefinite* pronoun is *τις*, *any*, *some one*, *a certain*, which is the nearest Greek representative of our indefinite article. It is thus declined—

<i>Singular</i>		<i>Dual</i>		<i>Plural</i>	
<i>M.F.</i>	<i>N.</i>	<i>M.F.N.</i>	<i>M.F.</i>	<i>N.</i>	
N. <i>τις</i>	<i>τι</i>	} <i>τινί</i>	<i>τινές</i>	<i>τινά</i> and <i>ἄττα</i>	
A. <i>τινά</i>	<i>τι</i>		<i>τινάς</i>	<i>τινά</i> and <i>ἄττα</i>	
G. <i>τινός</i> and <i>του</i>	} <i>τινοῖν</i>		<i>τινῶν</i>		
D. <i>τινί</i> and <i>τῷ</i>			<i>τισί(ν)</i>		

του, *τῷ*, and *ἄττα* are not found in the N.T. To distinguish the interrogative from the indefinite, it is necessary to observe the *accent*. The indefinite *τις* (except in the form *ἄττα*) is an *enclitic* (§ 12), throwing its accent on the preceding word, unless that word has an acute on the last syllable but one. If this is so, the forms above which are written with accents (*τινά*, *τινός*, *τινί*, and the plural), show these accents, which otherwise disappear.

The combinations, *εἴ τις*, *if any*; *μή τις*, *lest any*, or introducing a question (see *μή*, §§ 261,

258), are often written as one word. For the combination *ὅστις*, see below.

55. The *Demonstrative* pronouns are *οὗτος* and *ὅδε*, *this*; *ἐκεῖνος*, *that*; *τοιούτος* and *τοιόσδε*, *such*; *ποσοῦτος*, *so much*; *τηλικοῦτος*, *so great*: *δεῖνα*, *so-and-so*, occurs once (as accusative). Decline thus—

Singular			Dual	Plural		
Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
N. οὗτος	αὕτη	τοῦτο	} τοῦτω	οὗτοι	αὗται	ταῦτα
A. τοῦτον	ταύτην	τοῦτο		τούτους	ταύτας	ταῦτα
G. τούτου	ταύτης	τούτου	} τούτοις	τούτων	τούτων	τούτων
D. τούτῳ	ταύτῃ	τούτῳ		τούτοις	ταύταις	τούτοις

(Here observe that the initial *τ* comes in just where it does in the Article. Note that the gen. pl. fem. is *not* ταύτων.)

N. ἐκεῖνος ἐκείνη ἐκεῖνο } and the rest like *καλός*.
 A. ἐκεῖνον ἐκείνην ἐκεῖνο }

"Οδε is simply the definite article, with enclitic *-δε* added.

τοιούτος is like οὗτος (strike off initial *τ* in the forms of οὗτος and then prefix *τοι-*

throughout). There is an additional neuter sing. *τοιούτου*. Similarly decline *τοσούτος* and *τηλικούτος*. *Τοιόσ-δε* is declined like *ἄγιος*, with the enclitic *-δε* added to each form.

56. The principal *Relative* pronouns are *ὅς* and *ὅστις*, *who*: for their respective use see § 208. Thus decline—

	Singular			Dual	Plural		
	Masc.	Fem.	Neut.	M.F.N.	Masc.	Fem.	Neut.
N.	ὅς	ἥ	ὅ	ᾧ	οἱ	αἱ	ᾧ
A.	ὅν	ἥν	ὅ		οὓς	ᾧς	ᾧ
G.	οὗ	ἥς	οὗ	οἷν	ὧν	ὧν	ὧν
D.	ὧ	ἥ	ὧ		οἷς	αἷς	οἷς

("Ὅς, except in nom. sing. masc., is just like the Article without the *τ*-, but no form is without accent.)

	Singular			Dual
	Masc.	Fem.	Neut.	M.F.N.
N.	ὅστις	ἥτις	ὅτι	ᾧτινι
A.	ὅντινα	ἥντινα	ὅτι	
G.	οὗτινος	ἥστινος	οὗτινος	οἷντινοιν
	and		and	
	ὅτου		ὅτου	
D.	ᾧτινι	ἥτινι	ᾧτινι	
	and		and	
	ὅτω		ὅτω	

	Masc.	Plural Fem.	Neut.
N.	οἷτινες	αἷτινες	ἄτινα and ἄττα
A.	οὔστινας	ἄστινας	
G.	ῶντινων	ῶντινων	ῶντινων
	and ὅτων		and ὅτων
D.	οἷσσις(ν)	αἷσσις(ν)	οἷσσις(ν)
	and ὅτοις		and ὅτοις

"Οτι is often written ὅ τι or ὅ, τι, to distinguish it from ὅτι, *that, because*. The only forms which occur in the N.T. are ὅστις, ἡτις, ὅτι, οἷτινες, αἷτινες, and ἄτινα; also ὅτου in the phrase ἕως ὅτου, *while (until which time)*.

Other relatives are ὅσ-γε and ὅσ-περ, compounds of ὅς, with unchangeable enclitics added to its forms; and οἷος, *of which kind*; ὅσος, *as many as, as much as*; ὅποἷος, *such as*,—which are declined like καλός or ἄγιος in the ordinary way.

57. Ἄλλος, *other*, and ἕτερος, *other (of two)*, are declined like καλός and ἄγιος respectively; but ἄλλος makes nom. acc. neuter sing. ἄλλο.

58. *Possessive* pronouns are ἐμός, *my*, and σός, *thy*, like καλός; and ἡμέτερος, *our*, ὑμέτερος, *your*, like ἅγιος.

59. PRONOMINAL ADVERBS

These may be divided into the four classes, Interrogative, Indefinite, Demonstrative, and Relative, the last being conjunctions in use. Those placed on the same line are correlative in meaning.

<i>Interrogative</i>	<i>Indefinite</i>	<i>Demonstrative</i>	<i>Relative</i>
ποῦ, <i>where?</i>	που, <i>some-where</i>	{ ἐκεῖ, <i>there</i> ὧδε <i>here</i>	ὅπου, <i>where</i>
πόθεν, <i>whence?</i>		{ ἐκεῖθεν, <i>thence</i> ἐντεῦθεν, <i>hence</i>	ὅθεν, <i>whence</i>
ποῦ, <i>whither?</i>		{ ἐκεῖσε, <i>thither</i> δεῦρο, <i>hither</i>	ὅπου, <i>whither</i>
πῶς, <i>how?</i>	πως, <i>somehow</i>	οὕτως, <i>thus</i>	ὥς, καθώς, <i>as</i>
πότε, <i>when?</i>	ποτέ, <i>at some time</i>	{ τότε, <i>then</i> νῦν, <i>now</i> , etc.	ὅτε, <i>when</i> ἕως, <i>while</i> , etc.
πὸσάκις, <i>how often?</i>			ὡσάκις, <i>as often as</i>

Some compounds of the negatives might be added. The functions of the several classes will come under Syntax.

CHAPTER III

THE VERB

60. THE Greek Verb has a very full inflexion, but its scheme (as it appears in N.T. Greek) does not differ materially from that of the English verb when enlarged by the inclusion of forms made with auxiliaries. The main difference is in *Voice*. In the parent Indo-Germanic language (p. 2) there were two voices, Active and Middle, the latter of which seems to have been used rather vaguely to indicate that the action of the verb in some way affected the interests of its subject: very often the difference between the voices was but slight. Greek has kept both these voices, has more fully developed the Middle, and out of it has created a new Passive. The *Tenses* need give no trouble. *Present*, *Imperfect*, and *Future* explain themselves.

Perfect may always be rendered by the English perfect (*I have said*); *Pluperfect* correspondingly (*I had said*). The *Aorist* is the simple past (*I said*). The beginner will at first be surprised at finding duplicate forms of some tenses ("First" and "Second" Aorist, etc.). These differ only in formation, and answer very well to our two modes of forming the past tense in English. The "First," or "Weak," tenses are formed by the addition of a suffix, as λέλυ-κα, perfect, ἔλυ-σα, aorist, like the English *hang-ed*; the "Second," or "Strong," tenses have modifications within the root, as λέ-λοιπ-α, perfect, ἔ-λιπ-ον, aorist, from λείπ-ω, like English *hung*. Very few verbs possess both formations at once, and then the superfluous material is generally used to express some difference of meaning, just as in the case of our *hanged* and *hung*. See further, on the Voices, § 234, and on the Tenses, §§ 236 *sqq.*

The *Moods* will require considerable attention when we come to Syntax, but they may be quickly dismissed here. *Indicative* and *Imperative*, *Infinitive* and *Participle*, are practically identical with the same moods in the English verb. The *Subjunctive* is mainly confined to dependent clauses:

it may be described as originally the *shall* and *will* mood, and these ideas may still be traced beneath the disguises of later developments. The *Optative* (Latin *opto*, to wish) was falling into disuse in the time of the N.T. writers. It either expresses a *wish*, as its name implies; or it takes the *potential* meaning, the mood having originally been that of *may* and *might*. See § 246.

61. Those who read Latin are familiar with the classification of verbs according to *Conjugation*. The classification is not of practical importance in Greek, which has not reduced its verbs to uniformity sufficient for any convenient arrangement of the kind. A deeper principle of division is that by which we separate "*Verbs in -ω*" and "*Verbs in -μι*," according to the ending of the 1st sing. pres. indic. act, as λύω, *I loose*; δίδωμι, *I give*. The distinction is really one mainly concerning the person-endings of the tenses. Take, for example, ἐλύσα-μεν, the 1st plur. 1st aorist of λύω (§ 63), and compare it with λύσ-ο-μεν, in the future tense by its side. In the latter there is the vowel ο between the stem λυσ- and the person-ending -μεν; and we shall find that vowel again, somewhat disguised, in the 3rd plur. λύσουσι and the 1st sing. λύσω, where -ω probably stands for -οα. In the other persons we find the same place taken by the vowel ε. This vowel, ο or ε, is called the *thematic* vowel, and tenses showing it throughout are called *thematic tenses*. We shall find on examination that the Future is always thematic; while the Perfect, Pluperfect and First Aorist will be seen to be always *unthematic tenses*. There remain the Present, Im-

perfect and Second Aorist (active and middle). Comparing $\lambda\acute{\upsilon}\text{-}\epsilon\text{-}\tau\epsilon$, $\epsilon\lambda\acute{\upsilon}\text{-}\epsilon\text{-}\tau\epsilon$ (§ 63) with $\delta\acute{\iota}\delta\omicron\text{-}\tau\epsilon$, $\epsilon\delta\acute{\iota}\delta\omicron\text{-}\tau\epsilon$ (§ 128), and $\epsilon\lambda\acute{\iota}\pi\text{-}\epsilon\text{-}\tau\epsilon$ (§ 85) with $\epsilon\delta\omicron\text{-}\tau\epsilon$ (§ 135), we see that in these three tenses the "Verbs in $-\omega$ " are *thematic*, while "Verbs in $-\mu\iota$ " are *unthematic*. The latter are few in number, but include some in very common use. Their greater complexity naturally led to the introduction into their conjugation of numerous forms borrowed from the simpler Verbs in $-\omega$.

62. There are very considerable differences of conjugation among the $-\omega$ verbs, produced mainly by the varieties of the sounds immediately preceding the $-\omega$ in the present active. To construct the conjugation of any verb, it is necessary to know its *Principal Parts*, that is, its *present* and *future* indicative, active or middle, the *perfect* indicative, active or middle (sometimes both), and the *second aorist*, active, middle, or passive. If there is no second aorist the *first* aorist is sometimes given, but it is unnecessary if it is formed directly from the future. The rules for the formation of the several tenses will be given when the conjugation of the model verb has been presented: for simplicity's sake we choose, in the first instance, a verb which has no "*second*" tenses, and which forms its tense stems by simple additions to the root.

For the initial ϵ -, called the Augment, the sign of past time in the "historic tenses" of the Indicative, see §§ 119-121.

63. FULL CONJUGATION OF Λύω.

ACTIVE VOICE

Indicative Mood

Present		Imperfect	
<i>I loose, I am loosing</i>		<i>I was loosing</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-ω	λύ-ομεν	ἔ-λυ-ον	ἔ-λύ-ομεν
2. λύ-εις	λύ-ετε	ἔ-λυ-ες	ἔ-λύ-ετε
3. λύ-ει	λύ-ουσι(ν)	ἔ-λυ-ε(ν)	ἔ-λυ-ον ¹
Dual		Dual	
2. 3. λύ-ετον		ἔ-λυ-έτην ²	
Future		First Aorist	
<i>I shall loose</i>		<i>I loosed</i>	
1. λύ-σω	λύ-σομεν	ἔ-λυ-σα	ἔ-λύ-σαμεν
2. λύ-σεις	λύ-σετε	ἔ-λυ-σας ³	ἔ-λύ-σατε
3. λύ-σει	λύ-σουσι(ν)	ἔ-λυ-σε(ν)	ἔ-λυ-σαν
2. 3. λύ-σετον		ἔ-λυ-σάτην ²	

¹ Also ἐλύσαν, rarely, in N.T. Once or twice ἔλυαν (§ 85).

² In these, the "historic" or "secondary" tenses, and always in the Optative, throughout all verbs, the 2nd Dual probably ended in -ον.

³ Once ἔλυσες (in Revelation).

First Perfect

I have loosed

<i>Sing.</i>	<i>Plur.</i>
1. λέ-λυ-κα	λε-λύ-καμεν
2. λέ-λυ-κας ¹	λε-λύ-κατε
3. λέ-λυ-κε(ν)	λε-λύ-κᾱσι(ν) ²

Dual

2. 3. λε-λύ-κατον

First Pluperfect

I had loosed

1. ἐ-λε-λύ-κειν ³	ἐ-λε-λύ-κειμεν
2. ἐ-λε-λύ-κεις	ἐ-λε-λύ-κειτε
3. ἐ-λε-λύ-κει	ἐ-λε-λύ-κεισαν

2. 3. ἐ-λε-λυ-κέτην⁴

64. Imperative Mood

For the meanings of the tenses in this and the following moods, see §§ 242, 244 *sq.*, and 254.

¹ Also λέλυκες in Revelation.

² Also λέλυκαν (ten times) in N.T.

³ The Pluperfect often drops the augment. The Attic 1st and 2nd sing. ended in -κη, -κης respectively; and the plural in -κεμεν, -κετε, -κεσαν. But the later ει forms are very often found in classical texts.

⁴ See note 2, p. 73.

Present		First Aorist	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2. λῦ-ε	λύ-ετε	λῦ-σον	λύ-σατε
3. λυ-έτω	λυ-έτωσαν	λυ-σάτω	λυ-σάτωσαν
<i>Dual</i>		<i>Dual</i>	
2. λύ-ετον		λύ-σατον	
3. λυ-έτων		λυ-σάτων	

65. Subjunctive Mood

The tenses are conjugated like the Present.

Present		First Aorist	
1. λύ-ω	λύ-ωμεν	λύ-σω	λύ-σωμεν
2. λύ-ης	λύ-ητε	etc.	
3. λύ-η	λύ-ωσι(ν)		
Perfect			
2. 3. λύ-ητον		λε-λύ-κω, etc., or λε-λυ-κώς ᾧ, etc. (cf. § 71).	

66. Optative Mood

Present		First Aorist	
1. λύ-οιμι	λύ-οιμεν	λύ-σαιμι	λύ-σαιμεν
2. λύ-οις	λύ-οιτε	λύ-σαις	λύ-σαιτε
3. λύ-οι	λύ-οιεν	λύ-σαι	λύ-σαιεν } λύ-σειαν }

Dual

2. 3. λυ-οίτην

Dual

λυ-σαίτην

Perfect, λελύκοιμι, etc. (like Present), or λελυκώς εἶην
(cf. § 72).

Future, λύσοιμι, etc. (like Present).

67. Infinitive Mood

Present, λύ-ειν. Future, λύ-σειν. First
Perfect, λε-λυ-κέναι. First Aorist, λῦ-σαι.

68. Participles. (See §§ 40, 42.)

Present, λύ-ων (-ουσα, -ον). Future, λύ-σων
(-σουσα, -σον). First Perfect, λε-λυ-κώς (-κυῖα,
-κός). First Aorist, λύ-σας (-σασα, -σαν).

69. MIDDLE VOICE

For meanings, see § 234. The tenses differ as
in the Active.

Indicative Mood

Present

Imperfect

*Sing.**Plur.**Sing.**Plur.*

- | | | | |
|----------------|----------|-----------|------------|
| 1. λύ-ομαι | λυ-όμεθα | ἐ-λυ-όμην | ἐ-λυ-όμεθα |
| 2. λύ-η or -ει | λύ-εσθε | ἐ-λύ-ου | ἐ-λύ-εσθε |
| 3. λύ-εται | λύ-ονται | ἐ-λύ-ετο | ἐ-λύ-οντο |

Dual		Dual	
2. 3. λύ-εσθον		ἐ-λυ-έσθην	
Future		First Aorist	
Sing.	Plur.	Sing.	Plur.
1. λύ-σομαι	λυ-σόμεθα	ἐ-λυ-σάμην	ἐ-λυ-σάμεθα
2. λύ-ση ¹	λύ-σεσθε	ἐ-λύ-σω	ἐ-λύ-σασθε
3. λύ-σεται	λύ-σονται	ἐ-λύ-σατο	ἐ-λύ-σαντο
2. 3. λύ-σεσθον		ἐ-λυ-σάσθην	
Perfect		Pluperfect	
1. λέ-λυ-μαι	λε-λύ-μεθα	ἐ-λε-λύ-μην ²	ἐ-λε-λύ-μεθα
2. λέ-λυ-σαι	λέ-λυ-σθε	ἐ-λέ-λυ-σο	ἐ-λέ-λυ-σθε
3. λέ-λυ-ται	λέ-λυ-νται	ἐ-λέ-λυ-το	ἐ-λέ-λυ-ντο
2. 3. λέ-λυ-σθον		ἐ-λε-λύ-σθην	

70. Imperative Mood

Present		First Aorist	
2. λύ-ου	λύ-εσθε	λῦ-σαι	λύ-σασθε
3. λυ-έσθω	λυ-έσθωσαν	λυ-σάσθω	λυ-σάσθωσαν
2. λύ-εσθον		λύ-σασθον	
3. λυ-έσθων		λυ-σάσθων	

¹ The irregular futures, φάγομαι, *I shall eat*, and πίομαι, *I shall drink*, make 2nd sing. φάγεσαι, πίεσαι, in N.T. Cf. note 1, p. 93. The ending -σαι appears in the T.R.

² The Pluperfect often drops the Augment.

Perfect

<i>Sing.</i>	<i>Plur.</i>
2. λέ-λυ-σο	λέ-λυ-σθε
3. λε-λύ-σθω	λε-λύ-σθωσαν

Dual

2. λέ-λυ-σθον
3. λε-λύ-σθων

71. Subjunctive Mood

Present

First Aorist

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-ωμαι	λυ-ώμεθα	λύ-σωμαι	λυ-σώμεθα
2. λύ-η	λύ-ησθε	etc., as Present.	
3. λύ-ηται	λύ-ωνται		

Dual

2. 3. λύ-ησθον

Perfect.

<i>Sing.</i>	<i>Plur.</i>
1. λε-λυ-μένος ὦ	λε-λυ-μένοι ὦμεν
2. ἦς	ἦτε
3. ᾗ	ὦσιν

Dual

2. 3. λε-λυ-μένω ᾗτον

In the Perfect, formed with the auxiliary εἰμί, *be* (§ 159), the participle, of course, agrees with the subject of the verb in number and gender.

72. *Optative Mood*

Present		First Aorist	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λυ-οίμην	λυ-οίμεθα	λυ-σαίμην	λυ-σαίμεθα
2. λύ-οιο	λύ-οισθε	λύ-σαιο	λύ-σαισθε
3. λύ-οιτο	λύ-οιντο	λύ-σαιτο	λύ-σαιντο

<i>Dual</i>	<i>Dual</i>
2. 3. λυ-οίστην	λυ-σαίστην

Perfect, λε-λυ-μένος εἶην, etc.: cf. Subjunctive; and
for εἶην, see § 160.

Future, λυ-σοίμην, etc. (like Present).

73. *Infinitive Mood*

Present, λύ-εσθαι. Future, λύ-σεσθαι. Perfect,
λε-λύ-σθαι. First Aorist, λύ-σασθαι.

74. *Participles.* (All like καλός.)

Present, λυ-όμενος. Future, λυ-όμενος. Per-
fect, λε-λυ-μένος. First Aorist, λυ-σάμενος.

75. **PASSIVE VOICE***Indicative Mood*

Present		First Future	
<i>I am loosed, or am being loosed</i>		<i>I shall be loosed</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. λύ-ομαι	λυ-όμεθα	λυ-θή-σομαι	λυ-θη-σόμεθα
as Present Middle		etc., as in Future Middle.	

Imperfect		Third Future ¹	
<i>I was being loosed</i>		<i>I shall have been loosed</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ἐ-λυ-όμην	ἐ-λυ-όμεθα	λε-λύ-σομαι	λε-λυ-σόμεθα
as Imperfect Middle		etc., as in Future Middle.	
Perfect		First Aorist	
<i>I have been loosed</i>		<i>I was loosed</i>	
1. λέ-λυ-μαι	λε-λύ-μεθα	1. ἐ-λύ-θην	ἐ-λύ-θημεν
as Perfect Middle		2. ἐ-λύ-θης	ἐ-λύ-θητε
		3. ἐ-λύ-θη	ἐ-λύ-θησαν
Pluperfect			
<i>I had been loosed</i>		<i>Dual</i>	
1. ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα	2. 3. ἐ-λυ-θήτην	
as Pluperfect Middle			

76. Imperative Mood

The Present λύου and Perfect	First Aorist
λέλυσο are identical with	2. λύ-θητι λύ-θητε
these tenses in the Middle.	3. λυ-θήτω λυ-θήτωσαν
	2. λύ-θητον
	3. λυ-θήτων

¹ Sometimes called *Paulo-post* Future. It only comes once in the N.T., and then with the meaning of a Future Middle.

77. *Subjunctive Mood*

First Aorist

	<i>Sing.</i>	<i>Plur.</i>
Present, λύωμαι, and Perfect, λελυμένος ὦ, as in Middle.	1. λυ-θῶ	λυ-θῶμεν
	2. λυ-θῇς	λυ-θῇτε
	3. λυ-θῇ	λυ-θῶσι(ν)

Dual

2. 3. λυ-θήτον

78. *Optative Mood*

Present, λυοίμην; Perfect, λελυμένος

First Aorist

εῖην; and First Future, λυθησοίμην
(like Present).

1. λυ-θείην	λυ-θείμεν ¹
2. λυ-θείης	λυ-θείτε
3. λυ-θείη	λυ-θείεν

2. 3. λυ-θείτον

79. *Infinitive Mood*

Present, λύεσθαι, and Perfect, λελύσθαι, as Middle. First Aorist, λυ-θῆναι. First Future, λυ-θήσεσθαι.

¹ We occasionally find in Attic some longer forms, λυθείημεν, etc., and similarly in the optatives of contracted and of -μι Verbs. They may be ignored here.

80. *Participles*

Present, λυόμενος, and Perfect, λελυμένος, as Middle. First Aorist, λυ-θείς (-θείσα -θέν, § 42) First Future, λυ-θήσομενος.

81. *Verbal Adjectives.* (See § 255.)

λυ-τέος and λυ-τός.

82. **CONJUGATION OF SECOND TENSES***Contracted Future*

This tense (with regard to which the remarks on Second Tenses above, § 60, do not apply) is merely an alternative formation used by "Liquid Verbs" (*i.e.* most of those whose pres. indic. act. ends in -λω -μω -νω or -ρω) and a few others. It is a future in -έω (for -ίσω), contracted, and it is accordingly identical with the present of φιλέω (§ 97 *sqq.*) throughout. Since the circumflex accent nearly always appears, it is often called the "Circumflexed Future." The model is from φαίνω, *shine*.

83. ACTIVE VOICE

MIDDLE VOICE

*Indicative Mood**Indicative Mood**Sing.**Plur.**Sing.**Plur.*

- | | | | |
|------------|-------------|-----------|------------|
| 1. φαν-ῶ | φαν-οὔμεν | φαν-οὔμαι | φαν-ούμεθα |
| 2. φαν-εἰς | φαν-εἵτε | φαν-ῇ | φαν-εἰσθε |
| 3. φαν-εἰ | φαν-οὔσι(ν) | φαν-εῖται | φαν-οὔνται |

*Dual**Dual*

2. 3. φαν-εἶτον

2. 3. φαν-εἶσθον

*Infinitive Mood**Infinitive Mood*

φαν-εῖν

φαν-εἰσθαι

*Participle**Participle*

φαν-ῶν -οὔσα -οὔν (see § 42)

φαν-ούμενος

84. *Second Perfect*

This tense has precisely the same terminations as the First Perfect: thus λέλοιπ-α from λείπω, *leave*, like λέλυκ-α, and so throughout the moods.

85. *Second Aorist*

The Second Aorist, Active and Middle, has normally the same terminations as the Imperfect, and moods consequently like the Present. Thus ἔ-λιπ-ον -ες -ε(ν), etc., like ἔλουν; ἐ-λιπ-όμην, like ἐλνόμην. In N.T. Greek, however, we often find the terminations of the First Aorist

substituted for those of the Second, in act. and mid., as ἦλθα, etc., for ἦλθον (from ἔρχομαι, *come*). So also in the Imperfect, very rarely. (See the List.)

86. The Second Aorist Passive, in -ην, is identical with the First Aorist in terminations, being distinguished by the absence of the θ suffix. But in the Imperative 2nd sing. it has -ηθι—thus, λίπ-ηθι—instead of -ητι. (In πείθω, given below, the θ of the root has the same effect, in changing -ηθι to -ητι, as the suffixal θ of the First Aorist has in other verbs.) The purpose of the change is to avoid two aspirates following each other, but the *second* is altered instead of the first (§ 7, d).

87. *Second Future*

This is conjugated like the First Future: it only comes in the Passive. It is called Second Future to connect it with the Second Aorist Passive.

88. Besides these tenses, the *Perfect* and *Pluperfect Middle* (Passive) require a further account, as the conjugation varies considerably with the sounds preceding the person-ending. In the 3rd plural the endings -νται -ντο can

only follow vowels, and where the stem of the perfect ends in a consonant a periphrastic substitute is used. Such combinations of the participles with parts of *εἶμι*, *be*, are not uncommon in all voices. The following types will indicate the conjugation of any perfect or pluperfect middle. It will be well to give the scheme of suffixes, which are considerably modified by combination with the consonants preceding: see § 7.

Perfect		Pluperfect	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>-μαι</i>	<i>-μεθα</i>	<i>-μην</i>	<i>-μεθα</i>
2. <i>-σαι</i>	<i>-σθε</i>	<i>-σο</i>	<i>-σθε</i>
3. <i>-ται</i>	<i>[-νται]</i>	<i>-το</i>	<i>[-ντο]</i>
<i>Dual</i>		<i>Dual</i>	
2. 3. <i>-σθον</i>		2. 3. <i>-σθην</i>	

The Pluperfect then may be formed from the Perfect by (usually) prefixing the Augment, and writing *-μην* for *-μαι*, etc. In the 3rd plur. *ἦσαν*, *they were*, must be substituted for *εἰσί(ν)*, *they are*.

The student will not be able always to distinguish between the various kind of stem—labial, guttural, etc.—according to which the perfects in §§ 89–91 are determined. He is

advised to make use of the table on p. 99, which will show him the various Presents answering regularly to the Perfects found here. The stem of the perfect middle, which gives the tense by simply adding the person-endings from p. 85, is given in brackets after each verb quoted below.

89. γράφω (γεγραφ-), *write*, and stems in π, β, φ, as from λείπω (λελειπ-), *leave*; κρύπτω (κεκρυβ-), *hide*.

τάσσω (τετακ-), *appoint*, and stems in κ, γ, χ, as from λέγω (λελεγ-), *gather*; τράσσω (τεταραχ-), *trouble*.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. γέγραμμαι	γεγράμμεθα	τέταγμαι	τετάγμεθα
2. γέγραψαι	γεγράφητε	τέταξαι	τέταχθε
3. γέγραπται	γεγραμμένοι	τέτακται	τεταγμένοι
	εἰσί(ν)		εἰσί(ν)

<i>Dual</i>	<i>Dual</i>
2. 3. γέγραφοι	2. 3. τέταχοι
Infin. γεγράφθαι	Partic. γεγραμμένος
τετάχθαι	τεταγμένος

90. πείθω (πεπειθ-), *persuade*, and stems in τ, δ, θ, as from φωτίζω (πεφωτιδ-), *enlighten*. στέλλω (έσταλ-), *send*, and stems in λ and ρ, as from έγείρω (έγηγερ-), *raise*.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>πέπεισμαι</i>	<i>πεπείσμεθα</i>	<i>ἔσταλμαι</i>	<i>ἐστάλμεθα</i>
2. <i>πέπεισαι</i>	<i>πέπεισθε</i>	<i>ἔσταλσαι</i>	<i>ἔσταλθε</i>
3. <i>πέπεισται</i>	<i>πεπεισμένοι</i>	<i>ἔσταλται</i>	<i>ἐσταλμένοι</i>
	<i>εἰσί(ν)</i>		<i>εἰσί(ν)</i>
<i>Dual</i>		<i>Dual</i>	
2. 3. <i>πέπεισθον</i>		2. 3. <i>ἔσταλθον</i>	
<i>Infin.</i> <i>πεπεῖσθαι</i>		<i>Partic.</i> <i>πεπεισμένος</i>	
<i>ἐστάλθαι</i>		<i>ἐσταλμένος</i>	

91. There are many perfects in *-σμαι*, conjugated like *πέπεισμαι* throughout, which do not come from stems in *τ*, *δ* or *θ*. Thus *τετέλεσμαι* comes from *τελέω* (*τετελεσ-*), *accomplish*. These will all be found in the List of Verbs.

A few forms will be found in the List from stems in *ν*, present in *-αίνω* or *-ύνω*. Thus from *μιαίνω*, *pollute*, we have 3rd sing. perf. *μεμῖανται* and part. *μεμιαμμένος*: the stem is *μεμῖαν-*. No other parts are found.

92. SYNOPSIS (PARADIGM) OF THE MOODS AND TENSES OF *πείθω*

It will be an assistance to the learner to have all the tenses together in a verb which could form all (except the contracted future).

93. ACTIVE VOICE

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infjn.</i>	<i>Part.</i>
Pres. $\pi\epsilon\acute{\iota}\theta\omega$	$\pi\epsilon\acute{\iota}\theta\epsilon$	$\pi\epsilon\acute{\iota}\theta\omega$	$\pi\epsilon\acute{\iota}\theta\omicron\iota\mu\iota$	$\pi\epsilon\acute{\iota}\theta\epsilon\iota\nu$	$\pi\epsilon\acute{\iota}\theta\omega\nu$
Impf. $\epsilon\pi\epsilon\acute{\iota}\theta\omicron\nu$	none	none	$\pi\epsilon\acute{\iota}\sigma\omicron\iota\mu\iota$	$\pi\epsilon\acute{\iota}\sigma\epsilon\iota\nu$	$\pi\epsilon\acute{\iota}\sigma\omega\nu$
Fut. $\pi\epsilon\acute{\iota}\sigma\omega$	$\pi\epsilon\acute{\iota}\sigma\omicron\nu$	$\pi\epsilon\acute{\iota}\sigma\omega$	$\pi\epsilon\acute{\iota}\sigma\omicron\iota\mu\iota$	$\pi\epsilon\acute{\iota}\sigma\omicron\iota$	$\pi\epsilon\acute{\iota}\sigma\omicron\varsigma$
1st Aor. $\epsilon\pi\epsilon\acute{\iota}\sigma\alpha$	$\pi\acute{\iota}\theta\epsilon$	$\pi\acute{\iota}\theta\omega$	$\pi\acute{\iota}\theta\omicron\iota\mu\iota$	$\pi\acute{\iota}\theta\epsilon\iota\nu$	$\pi\acute{\iota}\theta\omega\nu$
2nd Aor. $\epsilon\pi\acute{\iota}\theta\omicron\nu$	none	$\pi\epsilon\pi\epsilon\acute{\iota}\kappa\omega$	$\pi\epsilon\pi\epsilon\acute{\iota}\kappa\omicron\iota\mu\iota$	$\pi\epsilon\pi\epsilon\acute{\iota}\kappa\acute{\epsilon}\nu\omega\iota$	$\pi\epsilon\pi\epsilon\acute{\iota}\kappa\omicron\varsigma$
1st Perf. $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$	none	$\pi\epsilon\pi\acute{o}\iota\theta\omega$	$\pi\epsilon\pi\acute{o}\iota\theta\omicron\iota\mu\iota$	$\pi\epsilon\pi\acute{o}\iota\theta\acute{\epsilon}\nu\omega\iota$	$\pi\epsilon\pi\acute{o}\iota\theta\omicron\varsigma$
1st Plup. $\acute{\epsilon}\pi\epsilon\pi\acute{\epsilon}\iota\kappa\epsilon\iota\nu$	none				
2nd Perf. $\pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$	none				
2nd Plup. $\acute{\epsilon}\pi\epsilon\pi\acute{o}\iota\theta\epsilon\iota\nu$	none				

94. MIDDLE VOICE

Pres. $\pi\epsilon\acute{\iota}\theta\omicron\mu\alpha\iota$	$\pi\epsilon\acute{\iota}\theta\omega\mu\alpha\iota$	$\pi\epsilon\acute{\iota}\theta\omicron\mu\eta\nu$	$\pi\epsilon\acute{\iota}\theta\omicron\sigma\theta\alpha\iota$	$\pi\epsilon\acute{\iota}\theta\acute{o}\mu\epsilon\nu\omicron\varsigma$
Imperf. $\acute{\epsilon}\pi\epsilon\acute{\iota}\theta\omicron\mu\eta\nu$	none	$\pi\epsilon\acute{\iota}\sigma\acute{o}\mu\eta\nu$	$\pi\epsilon\acute{\iota}\sigma\theta\alpha\iota$	$\pi\epsilon\acute{\iota}\sigma\acute{o}\mu\epsilon\nu\omicron\varsigma$
Fut. $\pi\epsilon\acute{\iota}\sigma\omega\mu\alpha\iota$	none			

1st Aor. ἐπέισάμην	πέισαι	πέισμαι	πεισάμην	πέισσθαι	πεισάμενος
2nd Aor. ἐπίθου	πίθῃ	πίθωμαι	πιθόμην	πιθέσθαι	πιθόμενος
Perf. πέπεισμαι	πέπεισο	πέπεισμαι	πέπεισμένω	πέπεισθαι	πέπεισμένος
Plup. ἐπέπεισμαι					

95. PASSIVE VOICE

Pres. *πέιθομαι*, etc., as MiddleImperf. *ἐπειθόμην*, " "Perf. *πέπεισμαι*, " "Plup. *ἐπέπεισμαι*, " "

1st Aor. ἐπέισθην	πέισθης	πέισθῃ	πέισθην	πέισθῃ	πέισθείς
2nd Aor. ἐπίθην	πίθης	πίθῃ	πίθην	πίθῃ	πίθείς
1st Fut. <i>πεισθήσομαι</i>	none	none	πεισθήσοίμην	πεισθήσεσθαι	πεισθῆσόμενος
2nd Fut. <i>πιθήσομαι</i>	none	none	πιθήσοίμην	πιθήσεσθαι	πιθήσόμενος
3rd Fut. <i>πεπεισθήσομαι</i>	none	none	πεπεισθήσοίμην	πεπεισθήσεσθαι	πεπεισθῆσόμενος

¹ For *πίθ-ης* : see § 86, and cf. § 7, d.

96. CONTRACTED VERBS

Almost all verbs in -άω -έω -όω contract the vowels which come together in the Present and Imperfect tenses. The uncontracted forms are not used, but it may be an assistance to the memory for the student to reproduce them for himself as he learns these verbs, since all the forms now to be given (except the optative) may be deduced from the Regular Verb by the application of the rules given in § 8, *c*.

The following is the conjugation in Present and Imperfect of τιμῶ (-άω), *honour*; φιλῶ (-έω), *love*; δηλῶ (-όω), *make plain*.

97. ACTIVE VOICE

Indicative Mood

Present

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶ	τιμῶμεν	φιλῶ	φιλοῦμεν
2. τιμᾶς	τιμᾶτε	φιλεῖς	φιλεῖτε
3. τιμᾷ	τιμῶσι(ν)	φιλεῖ	φιλοῦσι(ν)

Dual

2. 3. τιμᾶτον

Dual

φιλεῖτον

	<i>Sing.</i>	<i>Plur.</i>
1.	δηλῶ	δηλοῦμεν
2.	δηλοῖς	δηλοῦτε
3.	δηλοῖ	δηλοῦσι(ν)

Dual
2. 3. δηλοῦτον

Imperfect

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	ἐτίμων	ἐτιμῶμεν	ἐφίλων	ἐφιλοῦμεν
2.	ἐτίμας	ἐτιμᾶτε	ἐφίλεις	ἐφιλεῖτε
3.	ἐτίμα	ἐτίμων	ἐφίλει	ἐφίλουν

Dual
2. 3. ἐτιμάτην

Dual
ἐφιλείτην

	<i>Sing.</i>	<i>Plur.</i>
1.	ἐδήλουν	ἐδηλοῦμεν
2.	ἐδήλους	ἐδηλοῦτε
3.	ἐδήλου	ἐδήλουν ¹

Dual
2. 3. ἐδηλούτην

98. Imperative Mood

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2.	τίμα	τιμᾶτε	φίλει	φιλεῖτε
3.	τιμάτω	τιμάτωσαν	φιλείτω	φιλείτωσαν

¹ In the N.T. the only form found is ἐδηλοῦσαν: cf. ἐλύσαν, p. 73, note 1.

<i>Dual</i>		<i>Dual</i>	
2.	τιμᾶτον		φιλεῖτον
3.	τιμάτων		φιλείτων
<i>Sing.</i>		<i>Plur.</i>	
2.	δήλου		δηλοῦτε
3.	δηλούτω		δηλούτῳσαν
<i>Dual</i>			
2.	δηλοῦτον		
3.	δηλούτων		

99. *Subjunctive Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶ	τιμῶμεν	φιλῶ	φιλῶμεν	δηλῶ	δηλῶμεν
2. τιμᾶς	τιμᾶτε	φιλῆς	φιλῆτε	δηλοῖς	δηλῶτε
3. τιμᾷ	τιμῶσι(ν)	φιλῇ	φιλῶσι(ν)	δηλοῖ	δηλῶσι(ν)
<i>Dual</i>		<i>Dual</i>		<i>Dual</i>	
2.	τιμᾶτον	φιλῆτον		δηλῶτον	

The subjunctive of δηλῶ in the N.T. appears to be the same as the indicative present, following the analogy of τιμῶ.

100. *Optative Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμ-ῶην	τιμῶμεν	φιλ-οίην	φιλοῖμεν	δηλ-οίην	δηλοῖμεν
2. τιμ-ῶης	τιμῶτε	φιλ-οίης	φιλοῖτε	etc., like φιλοῖην	
3. τιμ-ῶη	τιμῶεν	φιλ-οίη	φιλοῖεν		
<i>Dual</i>		<i>Dual</i>			
2.	τιμῶτην	φιλοῖτην			

101. *Infinitive Mood*

τιμᾶν φιλεῖν δηλοῖν

Some texts give the Attic forms *τιμᾶν, δηλοῦν*.

102. *Participles.* (See § 42.)

τιμῶν (-ῶσα -ῶν) φιλῶν (-οῦσα -οῦν)
 δηλῶν (-οῦσα -οῦν)

103. **MIDDLE AND PASSIVE VOICES***Indicative Mood*

Present

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	τιμῶμαι	τιμώμεθα	φιλοῦμαι	φιλούμεθα
2.	τιμᾶ ¹	τιμᾶσθε	φιλῇ	φιλεῖσθε
3.	τιμᾶται	τιμῶνται	φιλεῖται	φιλοῦνται

Dual

2. 3. τιμᾶσθον

Dual

φιλεῖσθον

Sing.

1. δηλούμαι
2. δηλοῖ
3. δηλούται

Plur.

- δηλούμεθα
- δηλοῦσθε
- δηλοῦνται

Dual

2. 3. δηλοῦσθον

¹ Only the type *τιμᾶσαι* appears in the N.T.: cf. p. 77, note 1.

Imperfect

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ἐτιμώμην	ἐτιμώμεθα	ἐφιλούμην	ἐφιλούμεθα
2. ἐτιμῶ	ἐτιμᾶσθε	ἐφιλοῦ	ἐφιλείσθε
3. ἐτιμᾶτο	ἐτιμῶντο	ἐφιλείτο	ἐφιλοῦντο

Dual
2. 3. ἐτιμάσθην

Dual
ἐφιλείσθην

<i>Sing.</i>	<i>Plur.</i>
1. ἐδηλούμην	ἐδηλούμεθα
2. ἐδηλοῦ	ἐδηλοῦσθε
3. ἐδηλοῦτο	ἐδηλοῦντο

Dual
2. 3. ἐδηλούσθην

104. Imperative Mood

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2. τιμῶ	τιμᾶσθε	φιλοῦ	φιλείσθε
3. τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν

Dual
2. τιμάσθων
3. τιμάσθων

Dual
φιλείσθων
φιλείσθων

<i>Sing.</i>	<i>Plur.</i>
2. δηλοῦ	δηλοῦσθε
3. δηλούσθω	δηλούσθωσαν

Dual
2. δηλοῦσθων
3. δηλούσθων

105. *Subjunctive Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶμαι	τιμώμεθα	φιλῶμαι	φιλώμεθα
2. τιμᾶ	τιμᾶσθε	φιλῇ	φιλήσθε
3. τιμᾶται	τιμῶνται	φιλήται	φιλῶνται

<i>Dual</i>	<i>Dual</i>
2. 3. τιμᾶσθον	φιλήσθον

<i>Sing.</i>	<i>Plur.</i>
1. δηλῶμαι	δηλώμεθα
2. δηλοῖ	δηλώσθε
3. δηλῶται	δηλῶνται

<i>Dual</i>
2. 3. δηλῶσθον

In N.T. Greek the Subjunctive of δηλῶ seems to have been identical with the Present Indicative, as in the Active.

106. *Optative Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶμην	τιμώμεθα	φιλοίμην	φιλοίμεθα	δηλοίμην	δηλοίμεθα
2. τιμῶο	τιμῶσθε	φιλοῖο	φιλοῖσθε	etc., like	φιλοίμην
3. τιμῶτο	τιμῶντο	φιλοῖτο	φιλοῖντο		

<i>Dual</i>	<i>Dual</i>
2. 3. τιμῶσθην	φιλοίσθην

107. *Infinitive Mood*

τιμᾶσθαι φιλεῖσθαι δηλοῦσθαι

108. *Participles*

τιμώμενος φιλούμενος δηλούμενος

For some verbs with irregular contractions
see the List of Verbs (p. 133 *sqq.*).

109. NOTES ON THE FORMATION OF THE VERB

These notes are intended to give such information about the structure of the Greek Verb as will enable a learner more easily to assign a form to its origin. Generally speaking, it would not be safe to form such tenses as the Perfect and the Second Aorist from the Present by the application of these rules, as there are very many forces operating which only a professed historical grammar could give an account of. The learner is advised to study the rules that he may be sure of the conjugation of the very numerous Verbs described in § 111 as *regular*, and may be able to use with ease

the table of less regular verbal forms which follows.

110. To conjugate a verb fully—apart from special irregularities catalogued in the List, or in the full accounts of certain verbs elsewhere—we have to know the form of the Present, the Future (active or middle), the Perfect (often the middle as well as the active), and the Second Aorist. Thus with *λείπω*, *I leave*, we have given the future *λείψω*, the perfect active *έλειπα*, the perfect middle *έλειμαι*, and 2nd aorist *έλιπον*: these being given, we can find the proper description of any form from this verb that may meet us. This necessary framework, the “Principal Parts,” was described in § 62. These tenses are given in the 1st sing. of the indicative, and in the active if there is one. To use these properly we strip off the person-endings and the augment (in past tenses), which process we express by saying that we need the *stem* (§ 20). Taking these stems in order, we will try to show how the student may work back from each to the Present, and how he may himself form the various tenses belonging to each.

111. A.—PRESENT STEM

The beginner cannot be provided with any systematic account of the Present stem. The most important point for him is the Augment, which separates the Imperfect from the Present: for this see § 119. When this is mastered, he will generally find the Present by trial, looking at verbs in the Lexicon or in the List below, till, out of the few whose first syllable suits the form he wishes to trace, he finds one that will give him that form by the application of the models. A very large number of verbs may be traced at once by the use of this table, which gives terminations of leading tenses in the indicative with the present to which they belong. For convenience we shall call these *regular*, without, however, implying that forms and verbs not given here are really irregular at all.

	<i>Fut.</i>	<i>1st Aor.</i>	<i>1st Perf.</i>	<i>Perf.</i>	<i>1st Aor.</i>
<i>Pres. Act.</i>	<i>Act.</i>	<i>Act.</i>	<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
-άω ¹ (<i>a pure</i>)	-άσω	-άσα	-άκα	-άμαι	-άθην
-άω ¹ (<i>a impure</i>)	-ήσω	-ησα	-ηκα	-ημαι	-ήθην
-έω ²					

¹ Present and Imperfect like τιμάω.

² " " " " Φιλίω.

Pres. Act.	Fut. Act.	1st Aor. Act.	1st Perf. Act.	Perf. Mid.	1st Aor. Pass.
-όω ¹	-ώσω	-ωσα	-ωκα	-ωμαι	-ώθην
-ύω ²	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(-αύω -εύω, ² similarly)					
-βω -πω ² }	-ψω	-ψα	-φα	-μμαι	-φθην
-φω -πτω ² }					
-γω -κω -χω ² }	-ξω	-ξα	-χα	-γμαι	-χθην
-σσω -ττω ² }					
-δω -θω -ζω ²	-σω	-σα	-κα	-σμαι	-σθην
-αίνω ²	-ανῶ	-ᾱνα	-αγκα	-αμμαι	-άνθην
-ύνω ²	-υνῶ	-ῠνα		-υμμαι	-ύνθην

112. A number of verbs will show various additions and modifications peculiar to the Present stem. In some there is an element added which disappears outside the Present and Imperfect. Thus compare *εύρ-ίσκ-ω*, *find*, with fut. *εύρ-ήσ-ω*, 2nd aor. *εὔρ-ον*; *φθά-ν-ω*, *anticipate*, fut. *φθά-σ-ω*; *αἰσθ-άν-ομαι*, *perceive*, 2nd aor. *ᾗσθ-όμην*; *ἰκ-νί-ομαι*, *arrive*, 2nd aor. *ἰκ-όμην*. In these verbs the Present stem has been constructed by adding *-ισκ-* *-ν-* *-αν-* and *-νε-* respectively, and there are several other suffixes performing the same functions.³ Other verbs add a syllable at the beginning (reduplication, like that in § 122, but with *ι* instead of *ε* for the vowel): thus *γί-γν-ομαι*, *become* (in N.T. *γίνομαι*),

¹ Present and Imperfect like *δηλόω*.

² All these verbs are like *λύω* in the Present and Imperfect.

³ Especially common is the suffix *-γω*, for whose various disguises see §§ 6 and 7, c.

2nd aor. ἔ-γεν-όμην; πί-πτ-ω, *fall*, 2nd aor. ἔ-πεσ-ον (for ἔπετον). Some put a nasal into the root, besides adding a suffix to it, as λαγχ-άν-ω, *obtain by lot*, 2nd aor. ἔ-λαχ-ον; μαθ-άν-ω, *learn*, 2nd aor. ἔ-μαθ-ον. Γι-γνώ-σκ-ω, *get to know* (N.T. γινώσκω), adds the syllable at the beginning as well as a suffix (-σκ-) at the end. These samples will illustrate the multiform character of the Present stem. The student of Latin will remember how often in the third conjugation the Perfect is without an element, such as -sc-, which appears in the Present.

113. B.—FUTURE STEM

This stem forms the Future Active and Middle, and (except in the class described in the next section) the First Aorist in all voices. The general rule for forming this stem would be to strike off any suffixes added to make a Present stem, and then to add -σ-, combining it by the rules given in § 7, b. But as the beginner has no means of recognising at present these suffixes, he will appreciate the necessity of supplying the Future stem among the Principal Parts. Two recommendations may be given for his practical guidance. Firstly, let him learn carefully the types of Future from various Presents given in § 111, which will solve the problem for him in the majority of cases. Secondly,

let him suspect a Future stem whenever he finds an $-\sigma-$ (not $-\sigma\sigma-$) coming before a termination recognisable as Future or First Aorist; he can then generally find the right place in the Lexicon by eliminating the $-\sigma-$ and making trial.

The stem forms (a) the *Future*, by simply adding the terminations $-\omega$ or $-\sigmaμαι$, etc.; (b) the *First Aorist*, by prefixing the Augment and adding, $-α$, $-άμην$, etc.; (c) the *First Aorist Passive*, by augmenting and adding $-\thetaην$, etc. In this last case, however, since the First Aor. Pass. is sometimes formed from a different stem, and since it more often drops the σ than keeps it (for reasons we cannot here explain), the learner will do well to study the forms in § 111, and to suspect a First Aor. Pass. whenever he sees a θ followed by a termination to be found in the paradigm of $\epsilonλίθην$. Of course such "suspicions" will sometimes be unfounded; but in the majority of cases such a "rule of thumb" will prove right.

From the First Aor. Pass. is formed the First Future Pass., by dropping the Augment and changing $-\thetaην$ into $-\θήσομαι$. Thus $\etaγέρθην$ from $\epsilonγείρω$, raise, 1st fut. $\epsilonγερθήσομαι$. (Similarly

from the Second Aor. Pass. (§ 118) comes the Second Future, with *-ην* changed to *-ήσομαι*; as *φανήσομαι* from *ἐφάνην*, 2nd aor. of *φαίνω*, *shine*.)

114. The rules just given do not apply to *Liquid Verbs* (defined in § 82), unless *-νω* in the Present is a suffix forming the stem. Liquid Verbs use the suffix *-έω* (for *-έσω*) to form their Future, which contracts as shown in the section just quoted. The Present stem, moreover, must be simplified before adding this Future suffix. In most Liquid Verbs this means changing *λλ* into *λ* (as *ἀγγέλλω*, *announce*, fut. *ἀγγελῶ*), or ejecting the *ι* that appears before *ν* or *ρ* (as *κτείνω*, *kill*, fut. *κτενῶ*; *σπείρω*, *sow*, fut. *σπερῶ*). Cases not coming under this description will rarely cause difficulty. Verbs (other than Liquid) making Future in *-ῶ* are given in the List: most instances are verbs in *-ίζω*, fut. *-ιῶ*.

The First Aorist of these Liquid Verbs was originally formed with the suffix *σ*. This, however, never survives, and only betrays its presence by its effect on the vowel preceding it. To form the tense we strike off the *-ῶ* of the Future, and then lengthen the vowel preceding the liquid.

For this purpose the long form of ϵ is $\epsilon\iota$ (cf. § 8, *a*), of *a* (in N.T. Greek) always \bar{a} . Thus *σημαίνω*, *signify*, fut. *σημᾶν-ῶ*, 1st aor. *ἐσήμᾶνα*; *ἀγγέλλω*, 1st aor. *ἤγγειλα*; *σκληρύνω*, *harden*, fut. *σκληρῦν-ῶ*, 1st aor. *ἐσκληρῦνα*; *κρίνω*, *judge*, fut. *κρίν-ῶ*, 1st aor. *ἔκρινα*. It will be noticed that this process very often brings the Present and the First Aorist stems to the same form, so that forms like *ἔκρινε* or *ἔσπειρε* may be either Imperfect or Aorist.

The First Aorist Passive may generally be found by simply striking off the $-\hat{\omega}$ of the Future and adding the characteristic θ . But there are some exceptions: thus *κτείνω* makes *ἐκτάνθην*, though the vowel in the Future Active is ϵ ; while *κλίνω* and *κρίνω* drop the ν , making *ἐκλίθην*, *ἐκρίθην* respectively.

115. C.—PERFECT STEMS

For the Reduplication necessary to a Perfect Stem, see § 122.

(1) *First Perfect*. This stem will be found almost entirely covered by the types of "regular" formations in § 111. It will be seen that it may be conveniently found by changing the $-\sigma-$

of the Future into *-κ-* when it comes after a vowel, or by striking off the *-ῶ* or *-οῦμαι* of a circumflexed Future and substituting *-κ-*. In Liquid Verbs the vowel is generally changed to *α*, as *στέλλω*, *send*, fut. *στελῶ*, 1st perf. *ἔσταλ-κα*. The "Aspirated Perfect" in *-φα -χα* is confined to a very few verbs with stems ending in labials or gutturals respectively, as in the table. As it is not formed by the addition of any suffix, it belongs more properly to the next formation.

116. (2) *Second Perfect*. This stem cannot be formed from verbs in whose Present the *-ω* is preceded by a vowel,¹ (*Ἀκήκοα*, from *ἀκούω*, *hear*, is an *apparent* exception to this rule.) No rules can be given at this stage to describe its formation, but the beginner may notice how often an *ο* appears where the present or future has *ε*; as *πέποιθα* from *πείθω*; *γέγονα*, compared with future *γενήσομαι*. The absence of any addition (like *-κ-*) should also be noticed. The Second Perfect is immeasurably less frequent in the N.T. than the First Perfect in *-κ-*.

117. (3) The *Perfect Middle* is very simply

¹ Nor from verbs derived from nouns, like *κηρύσσω*, *I herald*, derived from *κηρυξ*, *herald*.

formed by most verbs which form a First Perfect Active in *-κα*. Strike off the *-κα*, and then add the person endings, or the suffixes for infinitive and participle, as shown in §§ 88–91. It will be found that the rule fails with verbs like *πείθω*, *τελέω*, and *μαίνω*; but a combination of the “regular” type with the paradigms in §§ 89 *sqq.* will show how to conjugate the great majority of verbs. The theoretical fixing of this stem requires the possession of the “root” of the verb, which the learner is not yet able to get out; when, therefore, the case does not come under the types of § 111, it will generally be wisest to refer at once to the table of principal parts.

118. D.—**SECOND AORIST STEM**

The first sentence of § 116 may be repeated here; and though the Second Aorist is very much commoner than the Second Perfect, it would be equally inadvisable to give general rules for its formation. The learner will notice, however, that additions characteristic of the Present stem are dropped in the Second Aorist, and that where the Present has an *ε* in the body of the word, or the Perfect an *ο*, these vowels have disappeared.

Thus *πειθ-* is the Present stem of *πείθω*, and *πεποιθ-* its Second Perfect; but *πιθ-*, with the short vowel instead of the diphthong, forms the Second Aorist of all voices. The greater simplicity of *λαβ-εῖν* as compared with *λαμβάν-ειν*, or *εὕρ-εῖν* against *εὐρίσκ-ειν*, is obvious. The very common Second Aorist *ἤγαγον*, from *ἄγω*, *lead*, is almost a solitary exception to this rule which calls for shorter and simpler forms.

Help in recognising a Second Aorist Active in the Infinitive and Participle is given by the *accent*: the Infin. Act. is always *-εῖν* (in the *-ω* verbs), and the Partic. *-ών -ούσα -όν*: the syllable containing *-οντ-* or *-ουσ-* always bears the accent (except in the gen. pl. fem. *-ουσῶν*). Contrast the Present *λύειν*, *λύων*. In the Middle, also, note *πιθέσθαι*, 2nd Aor., but *πείθεσθαι*, Present.

For the Second Fut. Pass. see § 113 (end).

119. AUGMENT

The Augment is the sign of *past* time, and therefore belongs only to the Indicative. Since it concerns the *beginning* of a word, the student must early become familiar with its various manifestations, in order to find the word in his

lexicon. The ordinary (or *syllabic*) augment, ἐ-, is perfectly simple, being attached to the beginning of verbs with an initial consonant, as *πείθω*, impf. ἔ-πειθον, etc. Where the person-ending is that of any *past* tense in the Indicative, the learner will naturally look for the augment. He may at first find a little difficulty, even with the Syllabic augment, in verbs compounded with prepositions. In these the augment is attached to the verb itself, and the preposition or prepositions precede it. Thus ἐν-δύω, *put on*, makes its 1st aor. ἐν-έ-δυσα. Before this augment the final vowel of certain prepositions—viz. ἀντί, ἀπό, διά, κατά, ἀνά, ἐπί, μετά, παρά, ὑπό—is *elided* (§ 8, e): thus δι-ε-πορεύετο is from δια-πορεύομαι, *journey through*. Before the augment ἐκ takes the form ἐξ, as ἐξ-έ-βαλε from ἐκ-βάλλω, *cast out*.

There are several words in which this principle has been carried too far, verbs being augmented as compounds which are not really such. Thus, in many late MSS. the First Aorist of προφητεύω, *prophesy*, is given as προ-εφήτευσα, as though the verb were a compound of πρό and φητεύω (which does not exist) instead of a

derivative from *προφήτης*, *prophet*: W.H. here give the regular *ἐπροφήτευσα*. Other examples will be given in the next section. In some verbs the converse happens: thus *καθ-έζομαι*, *sit*, forms its Imperfect *ἐκαθεζόμην*, though it is a compound of *κατά* and *έζομαι*. In the double compound *ἀπο-καθ-ίστημι* the augment is put in twice: thus, 1st aor. pass. *ἀπ-ε-κατ-ε-στάθην*.

A very few verbs take the augment *ῆ-*, as *ῆδυνάμην* from *δύναμαι*, *can*; *ῆμελλον* from *μέλλω*, *intend*; *ῆθελον* from *θέλω*, *wish*. One or two cases of augment omitted will be found in the List.

Verbs beginning with *ρ* sometimes double the *ρ* after the augment (as regularly happens in Attic).

120. Verbs beginning with a vowel employ the *temporal* augment, which is properly the lengthening of the initial vowel or diphthong. Thus *ἄγω*, *lead*, 1st aor. pass. *ἤχθην*; *ἀν-ᾠλίσκω*, *destroy*, 1st aor. act. *ἄν-ῆλωσα*; *ἐγείρω*, *raise*, 1st aor. act. *ἤγειρα*; *ὁμοιόω*, *liken*, 1st aor. pass. *ὠμοιώθην*. When *ι* and *υ* are lengthened there is generally nothing to show it; and vowels which are long

already (except \bar{a}) naturally remain unchanged. Many verbs beginning with ϵ - show ϵ - instead of η - when augmented (see the List). Thus $\epsilon\chi\omega$, *have*, makes Imperf. $\epsilon\dot{\iota}\chi\omicron\nu$. Nearly all the diphthongs are more or less found unchanged. $O\dot{u}$ - is never changed. Of the other diphthongs, we find ai usually augmented to η , au to $\eta\nu$, ei to η , eu to $\eta\nu$, oi to φ .

Διακονέω, *minister*, is an example of mistaken augment (see above): its imperf. *διηκόνουν* is formed as if the verb were a compound, which it is not, being derived directly from *διάκονος*. Similarly *εὐαγγελίζομαι*, *proclaim the gospel*, impf. *εὐηγγελιζόμην*.

121. Some very peculiar augmented forms may be collected here. *Ὀράω*, *see*, makes impf. *ἐώρων*, and the same irregularity comes in *ἀνέφξα* from *ἀνοίγω*, *open*. The forms of this last verb are highly complex, and should be studied in the List, as it is a common word. The peculiarity is that the preposition *ἀνά* is itself augmented, although the verb is a compound, while the *-οίγω* sometimes has its own (irregular) augment as well, and can even retain it outside the Indicative. The augment attached to a

preposition may be also seen in forms of ἀφίημι. Other irregular augments will be seen in the List under ἄγνυμι and ὠθέω.

122. REDUPLICATION

Reduplication, unlike Augment, belongs to all the moods alike. As used in the Perfect stem, it may be defined as the prefixing of the initial consonant, with the vowel ε: thus λύω, perf. λέ-λυκα. (The case of words beginning with a vowel will be treated below.) If this initial consonant be an aspirate, the rule of § 7, *d.* is observed: thus φ- makes reduplication πε-φ-, θ- makes τε-θ-, χ- makes κε-χ-. Verbs which begin with σ and a consonant would, according to the rule, reduplicate with σε-: thus σκύλλω, *distress*, would make perf. mid. “σέσκυλμαι.” But there was a tendency in Greek regularly to turn initial σ before a vowel into *h*. We find ἔ-στη-κα as the perf. of ἵστημι, in which the 2nd aor. infin. στή-ναι shows the base upon which reduplication worked. In most such verbs, the reduplication ἐ- could not resist further assimilation to the augment ἐ-: hence the type ἔσκυλμαι. In verbs of this description, as

well as in those described below, the student will distinguish reduplication from augment by the presence of Perfect-endings, and the continuance of the seeming augment throughout the moods. A few miscellaneous instances of the substitution of augment for reduplication, in verbs with initial consonants, may be left for the List.

123. Verbs beginning with a vowel or diphthong reduplicate with the Temporal Augment, so that for these we may simply refer back to § 120. There are a few verbs, however, which reduplicate by repeating the first syllable, lengthening its vowel the second time. Examples of this so-called "Attic reduplication" are ὅλ-ωλ-α from ὅλ-λυμι, *destroy*; ἀκ-ήκοα from ἀκούω, *hear*; ἐγ-ήγερμαι from ἐγείρω, *raise*. Ἄγω, *lead* uses a similar kind of reduplication for its 2nd aor. ἤγ-αγ-ον, inf. ἀγαγεῖν.

124. VERBS IN -MI

In § 61 the difference between verbs in -ω and verbs in -μι was briefly explained. The beginner may content himself with noticing these characteristics of the verbs which he here



enters on. (1) Verbs in *-μι* are only given in three tenses, Present, Imperfect, and Second Aorist, for their other tenses are just like those of the *-ω* verbs. *Στήσω*, fut. of *ἵστημι*, is like *λύσω*; *δέδωκα*, perf. of *δίδωμι*, is like *λέλυκα*, and so on. (2) The person-endings *-μι*, *-μεν*, etc., are attached directly to the vowel which belongs to the root, as *η* or *ᾱ* in *ἵστημι*, *η* or *ε* in *τίθημι*, etc. In this respect the Perfect Middle of ordinary verbs is precisely similar: indeed the two tenses *δίδομαι*, pres., and *δέδομαι*, perf., only differ in the initial *δί-* and *δέ-*, except in subjunctive and optative, and in the accent of the infinitive and participle.

125. Verbs in *-ω* were so much easier and simpler than verbs in *-μι* that they began to absorb them very early, just as in English the clear and easily-formed past tense in *-d* has invaded a number of verbs which even in Chaucer still used the "strong preterite." Among the classical forms given in the conjugation below, many are constructed by adapting the *-ω* formations; and in the N.T. there are many more which have come in subsequently in this way. See § 155.

126. The $-\mu$ verbs may be classified under four types, which in most respects are uniformly conjugated. Type I. is exemplified by $\zeta\sigma\tau\eta\mu$, with vowels η (for \bar{a} , § 8, b.) and \check{a} ; Type II. by $\tau\acute{\iota}\theta\eta\mu$, vowels η and ϵ ; Type III. by $\delta\acute{\iota}\delta\omega\mu$, vowels ω and o . The verbs given for these three types make the difference between Present-stem and Second Aorist by *reduplicating* the former (§ 122), using the vowel ι instead of ϵ . In the conjugation below will be found I. $\zeta\text{-}\sigma\tau\eta\text{-}\mu$, pres.; $\check{\epsilon}\text{-}\sigma\tau\eta\text{-}\nu$, 2nd aor. II. $\tau\acute{\iota}\text{-}\theta\eta\text{-}\mu$, pres.; $\check{\epsilon}\text{-}\theta\epsilon\text{-}\mu\epsilon\nu$ (pl.), 2nd aor.; also, as slightly differing, $\acute{\alpha}\phi\text{-}\acute{\iota}\text{-}\eta\text{-}\mu$ (compound of $\zeta\text{-}\eta\text{-}\mu$), pres.; $\acute{\alpha}\phi\text{-}\epsilon\acute{\iota}\text{-}\mu\epsilon\nu$ (pl., = $-\epsilon\text{-}\epsilon\text{-}\mu\epsilon\nu$), 2nd aor. III. $\delta\acute{\iota}\text{-}\delta\omega\text{-}\mu$, pres.; $\check{\epsilon}\text{-}\delta\omicron\text{-}\mu\epsilon\nu$ (pl.), 2nd aor.; also in 2nd aor. only, $\check{\epsilon}\text{-}\gamma\nu\omega\text{-}\nu$ from $\gamma\acute{\iota}\nu\acute{\omega}\sigma\kappa\omega$.

127. Type IV. is formed on an entirely different principle. A suffix $-\nu\bar{u}-$ is added to form the Present stem. This becomes $-\nu\check{u}-$ in the parts where the short vowels come in the other types, *i.e.* in the dual and plural Active, and the Middle throughout. Such a type is naturally impossible in the Second Aorist, since $-\nu\bar{u}-$ is only a Present-stem suffix. But as a few forms happen to occur in the Active from a " $-\mu$ -" 2nd aor. in $-\nu\bar{u}$, the conjugation of $\check{\epsilon}\text{-}\delta\bar{u}\text{-}\nu$ (from

δύω) is given: in these, of course, the *υ* is part of the root.

128. CONJUGATION OF VERBS IN -MI

The conjugation is given as in Attic, small type being used where there is no trace of a whole tense or mood in N.T. Greek.

For the variations in the tenses of ἵστημι between transitive and intransitive meanings, see § 156.

ACTIVE VOICE

Present and Imperfect

I.

II.

III.

IV.

ἵστημι, *set* τίθημι, *place* δίδωμι, *give* δείκνυμι, *show*
up

Indicative Mood

Present

Singular

1. ἵστημι	τίθημι	δίδωμι	δείκνυμι
2. ἵστης	τίθης	δίδως	δείκνυς
3. ἵσθαι(υ)	τίθει(υ)	δίδωσι(υ)	δείκνυσι(υ)

Plural

- | | | | |
|--------------|-------------|------------|--------------|
| 1. ἴσταμεν | τίθεμεν | δίδομεν | δείκνυμεν |
| 2. ἴστατε | τίθετε | δίδοτε | δείκνυτε |
| 3. ἰσᾱ́σι(ν) | τιθεᾱ́σι(ν) | διδόᾱσι(ν) | δεικνύᾱσι(ν) |

Dual.

- | | | | |
|---------------|---------|---------|-----------|
| 2. 3. ἴστατον | τίθετον | δίδοτον | δείκνυτον |
|---------------|---------|---------|-----------|

Ἀφίημι (II.), *forgive*, makes 3rd pl. ἀφιᾱ́σι(ν), otherwise like τίθημι.

Imperfect

Singular

- | | | | |
|----------|---------|---------|-----------|
| 1. ἴστην | ἐτίθην | ἐδίδουν | εἰδείκνυν |
| 2. ἴστης | ἐτίθεις | ἐδίδους | εἰδείκνυς |
| 3. ἴστη | ἐτίθει | ἐδίδου | εἰδείκνυ |

Plural

- | | | | |
|------------|-----------------------|-----------------------|-------------|
| 1. ἴσταμεν | ἐτίθεμεν | ἐδίδομεν | εἰδείκνυμεν |
| 2. ἴστατε | ἐτίθετε | ἐδίδοτε | εἰδείκνυτε |
| 3. ἴστασαν | ἐτίθεσαν ¹ | ἐδίδοσαν ² | εἰδείκνυσαν |

Dual

- | | | | |
|--------------|----------|-----------|-------------|
| 2. 3. ἰσάτην | ἐτιθέτην | εἰδιδότην | εἰδεικνύτην |
|--------------|----------|-----------|-------------|

129. Imperative Mood

Singular

- | | | | |
|----------|--------|--------|---------------------|
| 2. ἴστη | τίθει | δίδου | δείκνυ ³ |
| 3. ἰσάτω | τιθέτω | διδότω | δεικνύτω |

¹ And ἐτίθουν (τιθίω) in N.T. ² And ἐδίδουν (διδόω) in N.T.

³ Only δείκνυε (δεικνύω) in N.T.

Plural

- | | | | |
|--------------|-----------|-----------|-------------|
| 2. ἴστατε | τίθετε | δίδοτε | δείκνυτε |
| 3. ἱστάτωσαν | τιθέτωσαν | διδότωσαν | δεικνύτωσαν |

Dual

- | | | | |
|------------|---------|---------|-----------|
| 2. ἴστατον | τίθετον | δίδοτον | δείκνυτον |
| 3. ἱστάτων | τιθέτων | διδότων | δεικνύτων |

130. *Subjunctive Mood**Singular*

- | | | | |
|---------------------|-------|--------------------|------------|
| 1. ἴσῳ | τιθῶ | διδῶ | δείκνυω |
| 2. ἴσῃς | τιθῇς | διδῶς ¹ | δείκνυης |
| and so on, like λύω | | etc., but ω | etc., like |
| (§ 65). | | for η. | λύω. |

131. *Optative Mood*

None of these verbs happen to occur in the Optative Active. The classical forms are as follows :—

<i>Singular</i>	<i>Plural</i>	<i>Dual</i>
1. ἱσταίην	ἱσταῖμεν	2. 3. ἱσταίτην
2. ἱσταίης	ἱσταῖτε	
3. ἱσταίῃ	ἱσταῖεν	

The forms of the other verbs may be found by putting τιθε- αφιε- δίδο- respectively for ἱστα- in the tense just given. Δεικνύοιμι is like λύοιμι, § 66.

¹ In N.T. 3 sg. διδοῖ (διδόω).

132. *Infinitive Mood*

ιστάναι τιθέναι δίδοναι δεικνύναι

133. *Participles*

ιστάς* (§ 40) τιθείς (§ 42) διδούς¹ (*ib.*) δεικνύς (*ib.*)

134. Like ἵστημι is conjugated φημί, *say* (only in a few forms), but φάθι Imper.

Like τίθημι is ἀφίημι, *forgive*, except where noted; also other compounds of ἵημι, συνίημι, *understand*, and ἀνίημι, *loose*.

Like δεικνυμι are ἀμφιέννυμι, *clothe*; ἀπόλλυμι, *destroy*; σβέννυμι, *quench*; ζώννυμι, *gird*; ῥήγνυμι, *break*; ὀμνυμι, *swear*; μίγνυμι, *mix*; ἀποκτέννυμι, *kill*.

135. **Second Aorist***Indicative Mood*

I.	II.	II.	III.	III.	IV.
<i>Singular</i>					
1. ἔστην	none	none	none	ἔγνων	ἔδυν
2. ἔστης	„	„	„	ἔγνως	ἔδῡς
3. ἔστη	„	„	„	ἔγνω	ἔδῡ

¹ Also in N.T. διδῶν (διδόω).

Plural

1. ἔστημεν ἔθεμεν ἀφ-εἶμεν ἔδομεν ἔγνωμεν ἔδυμεν
2. ἔστητε ἔθετε ἀφ-εἴτε ἔδοτε ἔγνωτε ἔδυτε
3. ἔστησαν ἔθισαν ἀφ-εῖσαν ἔδοσαν ἔγνωσαν ἔδυσαν

Dual

2. 3. ἐστήτην ἐθέτην ἀφ-εἴτην ἐδότην ἐγνώτην ἐδύτην

First Aorist forms were used for the singular of ἔθεμεν, ἀφείμεν and ἔδομεν. Notice that ἔστην, ἔγνων, and ἔδυν keep the long vowel throughout the active.

136. *Imperative Mood**Singular*

- | | | | | |
|----------|------|------|-------|------|
| 2. στήθι | θές | δός | γνώθι | δύθι |
| 3. στήτω | θέτω | δότω | γνώτω | δύτω |

Plural

- | | | | | |
|-------------|---------|---------|----------|---------|
| 2. στήτε | θέτε | δότε | γνώτε | δύτε |
| 3. στήτωσαν | θέτωσαν | δότωσαν | γνώτωσαν | δύτωσαν |

Dual

- | | | | | |
|-----------|-------|-------|--------|-------|
| 2. στήτον | θέτον | δότον | γνώτον | δύτον |
| 3. στήτων | θέτων | δότων | γνώτων | δύτων |

ἀφ-ες, etc., from ἀφ-ίημι, like θές.

In 2nd sing. στήθι has a second form found in compounds: thus, ἀνά-στα.

137. *Subjunctive Mood**Singular*

1. στῶ	θῶ	δῶ	γνῶ	δύω
2. στῆς	θῆς	δῶς ¹	γνῶς ¹	δύης

and so on, as in the Present.

ἀφ-ῶ, etc., from ἀφ-ίημι, like θῶ.

138. *Optative Mood**Singular*

1. σταίην	θείην	δοίην	γνοίην	none
2. σταίης	θείης	δοίης	γνοίης	

and so on, as in the Present.

ἀφ-είην, etc., from ἀφ-ίημι, like θείην.

In the N.T. the Second Aor. Opt. of δίδωμι is δώην (only 3rd sing. δῶη).

139. *Infinitive Mood*

στῆναι θείναι δοῦναι γινῶναι δύναι

ἀφ-εῖναι from ἀφίημι.

140. *Participles*

στάς (§ 40) θείς (§ 42) δούς (ιβ.) γνούς (ιβ.) δύς (ιβ.)
 ἀφ-είς from ἀφίημι, like θείς.

¹ In N.T. also 3 sg. δοῖ, γνοῖ (§ 155), and perhaps δάη.

141. Like ἔστην is ἔβην from βαίνω, *go*; but the Imper. ἀνά-βα makes 3rd sing. -βάτω, with 2nd plur. ἀνά-βατε as well as -βήτε. (*Βαίνω* is not found in the N.T. uncompounded.)

142. MIDDLE AND PASSIVE VOICES

Present and Imperfect

Indicative Mood

Present

I. II. III. IV.

Singular

1. ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2. ἵσασαι	τίθειςαι	δίδοσαι	δείκνυσαι
3. ἵσεται	τίθεται	δίδοται	δείκνυται

Plural

1. ἱσάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2. ἱσασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3. ἵστανται	τίθενται	δίδονται	δείκνυνται

Dual

2. 3. ἱσασθον	τίθεσθον	δίδοσθον	δείκνυσθον
---------------	----------	----------	------------

Δύναμαι has an alternative 2nd sing. δύνῃ.

Imperfect

Singular

- | | | | |
|-----------------------|----------|----------------------|------------|
| 1. ἰσάμην | ἐτιθέμην | ἐδιδόμην | ἐδεικνύμην |
| 2. ἴτασο | ἐτίθεσο | ἐδίδοσο | ἐδείκνυσο |
| 3. ἴτατο ¹ | ἐτίθετο | ἐδίδοτο ² | ἐδείκνυτο |

Plural

- | | | | |
|------------|-----------|-----------|-------------|
| 1. ἰσάμεθα | ἐτιθέμεθα | ἐδιδόμεθα | ἐδεικνύμεθα |
| 2. ἴτασθε | ἐτίθεσθε | ἐδίδοσθε | ἐδείκνυσθε |
| 3. ἴσαντο | ἐτίθεντο | ἐδίδοντο | ἐδείκνυντο |

Dual

- | | | | |
|---------------|-----------|-----------|-------------|
| 2. 3. ἰτάσθην | ἐτιθέσθην | ἐδιδόσθην | ἐδεικνύσθην |
|---------------|-----------|-----------|-------------|

Δύναμαι makes Imperfect and other Past tenses sometimes with ἦ- for augment (§ 119).

Ἀφίεμαι, *ἀφίεμην*, etc., follow *τίθεμαι* regularly throughout.

143. *Imperative Mood**Singular*

- | | | | |
|-----------|---------|---------|-----------|
| 2. ἴτασο | τίθεσο | δίδοσο | δείκνυσο |
| 3. ἰτάσθω | τιθέσθω | διδόσθω | δεικνύσθω |

Plural

- | | | | |
|--------------|------------|------------|--------------|
| 2. ἴτασθε | τίθεσθε | δίδοσθε | δείκνυσθε |
| 3. ἰτάσθωσαν | τιθέσθωσαν | διδόσθωσαν | δεικνύσθωσαν |

Dual

- | | | | |
|------------|----------|----------|------------|
| 2. ἴτασθον | τίθεσθον | δίδοσθον | δείκνυσθε |
| 3. ἰτάσθων | τιθέσθων | διδόσθων | δεικνύσθων |

¹ And *ἐκρέμετο* from *κρέμαμαι*. ² Also in N.T. *ἐδίδετο*.

144. *Subjunctive Mood**Singular*

1. <i>ἰστώμαι</i>	<i>τιθῶμαι</i>	<i>διδῶμαι</i>	<i>δεικνύμαι</i>
2. <i>ἰσθῆ</i>	<i>τιθῇ</i>	<i>διδῷ</i>	<i>δεικνύῃ</i>
etc., like <i>λύωμαι</i> ,	etc., but <i>ω</i>	etc., like	
§ 71.	for <i>η</i> .	<i>λύωμαι</i>	

145. *Optative Mood**Singular**Plural**Dual*

1. <i>ἰσταίμην</i>	<i>ἰσταίμεθα</i>	2. 3. <i>ἰσταίσθην</i>
2. <i>ἰσταῖο</i>	<i>ἰσταῖσθε</i>	
3. <i>ἰσταῖτο</i>	<i>ἰσταῖντο</i>	

As before, the forms of the verbs in II. and III. may be found by putting *τιθε- ἀφιε- διδο-* for *ἰστα-* in the forms above. *Δεικνυίμην* is like *λυοίμην*, § 72.

146. *Infinitive Mood*

<i>ἵστασθαι</i>	<i>τίθεσθαι</i>	<i>δίδοσθαι</i>	<i>δείκνυσθαι</i>
-----------------	-----------------	-----------------	-------------------

147. *Participles*

<i>ἰστάμενος</i>	<i>τιθέμενος</i>	<i>διδόμενος</i>	<i>δεικνύμενος</i>
------------------	------------------	------------------	--------------------

148. Like ἵσταμαι are δύναμαι, *can, be able*; ἐπίσταμαι, *know*; κρέμαμαι, *hang*; πύμπραμαι (only Infin.), *burn*; ὀνίναμαι (§ 152), *be profited*.

Like τίθεμαι are ἀφίεμαι, and other compounds of ἵημι.

Like δείκνυμαι are ἀπόλλυμαι, *perish*, and other words given under the Active, § 134.

149. Second Aorist. (Middle.)

Indicative Mood

<i>Sg.</i> 1. none	ἐθέμην	ἐδόμην	none
2.	ἔθου	ἔδου	
3.	ἔθετο	ἔδοτο ¹	
<i>Pl.</i> 1.	ἐθέμεθα	ἐδόμεθα	
2.	ἔθεσθε	ἔδοσθε	
3.	ἔθεντο	ἔδοντο	
<i>Du.</i> 2. 3.	ἐθίσθην	ἐδόσθην	

ἀφ-εἶμην (= -ε-εἶμην) from ἀφίημι, makes 2 sg. ἀφεῖσο, 3 sg. ἀφεῖτο etc.

¹ And ἔδετο in the N.T.

150. *Imperative Mood*

<i>Sg.</i> 2.	none	θοῦ	δοῦ	none
3.		θέσθω	δόσθω	
<i>Pl.</i> 2.		θέσθε	δόσθε	
3.		θέσθωσαν	δόσθωσαν	
<i>Du.</i> 2.		θέσθον	δόσθον	
3.		θέσθων	δόσθων	

ἀφ-οῦ, ἀφ-έσθω, etc., like θοῦ.

151. *Subjunctive Mood*

<i>Sg.</i> 1.	none	θῶμαι	δῶμαι	none
2.		θῇ	δῷ	

etc., like the Present.

ἀφ-ῶμαι, etc., like θῶμαι.

152. *Optative Mood*

<i>Sg.</i> 1.	[σταίμην]	θείμην	δοίμην	none
2.	[σταῖο]	θεῖο	δοῖο	

etc., as in the Present.

Σταίμην is given, though not in actual use, as a model for the only form occurring in the N.T., viz. *ὀναίμην* from *ὀνίναμαι*, *be profited*.

ἀφ-είμην, etc., like θείμην.

153. *Infinitive Mood*

none	θέσθαι	δόσθαι	none
ἀφ-έσθαι.			

154. *Participles*

none	θέμενος	δόμενος	none
ἀφ-έμενος.			

155. **FORMS AS FROM VERBS IN -Ω**

In the above conjugation many forms are really from verbs in -ω: the complexity of the -μι forms made it natural for them to be supplanted by the nearest corresponding forms from the various -ω verbs. The three kinds of contracted verbs were, in many points, already close to Types I., II., and III. of -μι verbs; and we find accordingly that ἐτίθεις, τίθει, and other forms are really borrowed from the conjugation of φιλέω, and ἐδίδουν, etc., from that of δηλόω. Δείκνυμι in its turn is close to λύω, with which in Subjunctive and Optative it wholly agrees. In the N.T. the type δεικνύω leaves not much room for forms of δείκνυμι. No further description need be given of the -ω forms in

Type IV. of *-μι* verbs. In *ἵστημι* we find several forms from *ιστάω*: the wholly new Presents *ιστάνω* and *στήκω* hardly come under this head. *Τίθημι* and *δίδωμι* both continue into the plural Imperfect Active forms from *τιθέω* and *διδόω*. *Ἀφίημι* and its parallels make a variety of forms from different *-ω* Presents, *ἀφίω* (like *λύω*), *ἀφίέω* and *ἀφέω* (like *φιλέω*). For special irregularities of *ἀφίημι*, see the List. In the Subjunctive *δίδωμι* makes 3rd sing. pres. *δίδοι* from *διδόω*, like *δηλοῖ* (= *δηλόη*, § 99). A curious result of this was that a 2nd aor. subj. *δοῖ* (3rd sing.) appears. Similarly *γνοῖ* from *γινώσκω*. The student must be warned against mistaking these for Optatives. In some editions, including W. H. in the margin, a 2nd aor. subj. *δώη* (3rd sing.) is given in Eph. 1¹⁷ and 2 Tim. 2²⁵.

156. Paradigms of the *-μι* Verbs

The forms with which these tenses start are repeated here so as to be visible at a glance. It has not been thought necessary to distinguish here the tenses which occur in Attic but not in the N.T.; we cannot, of course, always say

with certainty that their non-occurrence in the N.T. is due to anything more than accident—indeed, some of the absences duly noted in the above conjugations are certainly due to chance alone.

Here may be mentioned an important point bearing on the meanings of ἵστημι, whose tenses oscillate in the active between transitive and intransitive. The Present means *I place, make to stand*, etc., and the Future and First Aorist correspond. The Perfect (with force of present) means *I stand*, and the Pluperfect and Second Aorist supply it with past tenses. The First Aorist and Future Passive are sometimes strict passives in meaning, in other places are simply tenses of the intransitive verb.

For the Principal Parts and other tenses of the various -μι verbs, see the List.

157. ACTIVE VOICE

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infm.</i>	<i>Part.</i>
Present Stem					
I. Pres. ἴστημι	ἴστη	ἴσῳ	ἴσταιην	ἴσάναι	ἴσας
Imp. ἴστω					
II. Pres. τίθημι	τίθει	τίθῳ	τίθειην	τιθέναι	τιθείς
Imp. ἐτίθτω					
III. Pres. δίδωμι	δίδου	διδῶ	διδόίην	διδόναι	διδούς
Imp. ἐδίδω					
IV. Pres. δεικνύμι	δείκνυ	δεικνύω	δεικνύοιμι	δεικνύναι	δεικνύς
Imp. ἐδείκνυ					

Second Aorist Stem

		<i>Subj.</i>	<i>Opt.</i>	<i>Infm.</i>	<i>Part.</i>
I. ἔστην	στήθι	σῳ	σταίην	στήναι	στάς
II. ἔθεμεν (pl.)	θές	θῳ	θείην	θεῖναι	θείς
III. ἔδομεν (pl.)	δός	δῳ	δοίην	δούναι	δούς
III. ἔγνων	γνώθι	γνῳ	γνοίην	γνῶναι	γνούς
IV. ἔδυν	δῶθι	δῳ		δύναι	δύς

158. MIDDLE VOICE

Present Stem. (Middle and Passive.)

I. Pres. ἵσταμαι	ἵστασο	ἱσῶμαι	ἱσταίμην	ἵστασθαι	ἱστάμενος
Imp. ἱστέμην					
II. Pres. τίθεμαι	τίθεσο	τιθῶμαι	τιθείμην	τίθεσθαι	τιθέμενος
Imp. ἐτιθέμην					
III. Pres. δίδομαι	δίδοσο	διδῶμαι	διδόμην	δίδουσαι	διδόμενος
Imp. ἐδιδόμην					
IV. Pres. δεικνύμαι	δείκνυσσο	δεικνύωμαι	δεικνυίμην	δείκνυσθαι	δεικνύμενος
Imp. ἐδεικνύμην					

Second Aorist Stem. (Middle.)

9 II. ἐθέμην	θοῦ	θῶμαι	θείμην	θεσθαι	θέμενος
III. ἐδόμην	δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

159. **Some Irregular Conjugations**A. *Εἶμι*, *be*, is thus conjugated.*Indicative Mood*

Present		Imperfect	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>εἶμι</i>	<i>ἐσμέν</i>	<i>ἤμην</i> ¹	<i>ἤμεν</i> or <i>ἤμεθα</i>
2. <i>εἶ</i>	<i>ἐστέ</i>	<i>ἦς</i> or <i>ἦσθα</i>	<i>ἦτε</i>
3. <i>ἐστί(ν)</i> ²	<i>εἰσί(ν)</i>	<i>ἦν</i>	<i>ἦσαν</i>
Dual		Dual	
2. 3.	<i>ἐσόν</i>		<i>ἦστην</i> or <i>ἦτην</i>

Future

<i>Sing.</i>	<i>Plur.</i>
1. <i>ἔσομαι</i>	<i>ἐσόμεθα</i>
2. <i>ἔσῃ</i>	<i>ἔσεσθε</i>
3. <i>ἔσται</i>	<i>ἔσονται</i>

*Dual*2. 3. *ἔσεσθον*160. *Imperative Mood**Present*

<i>Sing.</i>	<i>Plur.</i>
2. <i>ἴσθι</i>	<i>ἔστε</i>
3. <i>ἔστω</i> and <i>ἦτω</i>	<i>ἔστωσαν</i>

*Dual*2. *ἔστον* ; 3. *ἴστων*¹ The classical form *ἦν* does not occur, except possibly in Rev. 1⁸; see § 36.² Accented *ἔστι(ν)*—not enclitic (§ 12)—at the beginning of a clause, also after several adverbs and conjunctions.

*Subjunctive Mood**Imperfect*

<i>Sing.</i>	<i>Plur.</i>
1. ᾧ	ᾧμεν
2. ᾗς	ᾗτε
3. ᾗ	ᾧσι(ν)

Dual

2. 3. ᾗτον

*Optative Mood**Future*

<i>Sing.</i>	<i>Plur.</i>
εἶην	εἶμεν
εἶης	εἶτε
εἶη	εἶεν

Dual

εἶτην

161. *Infinitive Mood*

. Present, εἶναι. Future, ἔσεσθαι.

Participles

Present, ὢν (§ 40). Future, ἐσόμενος.

162. *B. Εἶμι, go*, only appears compounded with prepositions in a few forms in the N.T. viz. 3rd pl. pres. ἰᾱσι(ν), 3rd sing. imp. ἦει, pl. ἦσαν, infin. ἰέναι, part. ἰών (§ 40). In Attic it proceeds thus—

Present Indic. εἶμι, εἶ, εἶσι; ἴτον; ἴμεν, ἴτε, ἰᾱσι(ν). (Note *accent*.)

Imperfect ἦα, ἦισθα, ἦει(ν); ἦτην; ἦμεν, ἦτε, ἦσαν.

So when it denotes *exists* or *is possible*; and in the phrase τοῦτ' ἐστί, *that is*,

Imperative ἴθι, ἴτω ; ἴτον, ἴτων ; ἴτε, ἰόντων.

Subjunctive ἴω, etc. (like λύω).

Optative ἰοίην or ἰοίμι, etc. (rest like λύοιμι).

163. *C. Κεῖμαι*, *lie*, has conjugation much like a Perfect Middle. Thus:—

Present Indic. κεῖμαι, κεῖσαι, κεῖται ; κεῖσθον ;
κεῖμεθα, κεῖσθε, κεῖνται.

Imperfect, ἐκείμην, ἔκεισο, ἔκειτο ; ἐκείσθην ;
ἐκείμεθα, ἔκεισθε, ἔκειντο.

Imperative κεῖσο (like λέλυσσο, § 70).

Infin. κεῖσθαι.

Partic. κείμενος.

164. *D. Οἶδα*, *know*, is a Perfect, whose Present [εἶδω] is not in use. (Compare the Latin *novi* (Perf.), “I know”: Eng. “I *wot*” is the same word as *οἶδα*.) The Indicative, *οἶδα*, in N.T. Greek is inflected like *λέλυκα*, and its Pluperfect, ἥδειν, like *ἐλελύκειν* (§ 63). Two older forms survive as alternatives: ἴστε, 2nd pl. perf., and ἴσασι(ν), 3rd pl. The Imperative is ἴσθι, ἴστω ; ἴστε, ἴστωσαν ; ἴστον, ἴστων. The Subjunctive, εἰδῶ, etc., is regularly inflected. Optative, εἰδείην, etc., like εἶην above (§ 160). Infinitive, εἰδέναι. Participle, εἰδώς (§ 42). Future Indic, εἰδήσω.

Attic—Perf. οἶδα, οἶσθα, οἶδε; ἴστον; ἴσμεν, ἴστε, ἴσασι(ν).

Pluperf. ᾔδην, ᾔδησθα, ᾔδει(ν); ᾔστην; ᾔσμεν, ᾔστε, ᾔσαν.

Future εἶσομαι.

165. *E. Κάθημαι*, *sit*, like *κείμει*, is inflected mainly as a Perfect. In the Pres. and Imperf. Indic. *κάθημαι*, *ἐκαθήμην*, like *λέλυμαι*, *ἐλελύμην* (§ 69); so also Imper. *κάθησο* and Infin. *καθῆσθαι*. But the Subjunctive is *καθῶμαι* (like *λύωμαι*, § 71), and Partic. *καθήμενος* (not *καθημένος*, as a Perfect). Future, *καθήσομαι*.

A verb, *κάθομαι* (*i.e.* an invasion of a *-μι* verb by *-ω* forms, as in § 155) supplies the forms in 2nd sing., *κάθη*, Pres. Indic., and *κάθου*, Pres. Imper. The verb was not recognised as a compound of *κατά*; cf. § 119.

166. LIST OF VERBS

The following list contains all the verbs in the New Testament which do not conform to the types described as "regular" in § 111 (p. 98 *sq.*), or have tenses not allowed for in the table there. The "principal parts" (§ 110) are given in the first four columns, while in the fifth any additional peculiarities are noted, and the other tenses named which are found in the N.T. If these are formed regularly from the principal parts (see §§ 111–122), only the name of the tense is put down. The Imperfect and Pluperfect are only named if there is some peculiarity.

All the verbs have been given in their *uncompounded* form, except when a compound has peculiarities affecting the form of the preposition. To find a word in this list, the student must begin by striking off the preposition if there is one attached.

Verbs not occurring except in the present or imperfect are omitted, unless there is some peculiarity in the augment, or something which affects finding the word in the Lexicon.

The following *regular* verbs beginning in σ take ἐ- for the reduplication: σκάπτω, σκοτίζω, σκοτώ, σπαργανώ, σπιλώ, σταυρώ, στερέω, στεφανώ. Others, as σαρώ, σισάρωμαι, reduplicate. Both classes are omitted from the list.

The reader will understand that the meanings given are necessarily incomplete.

167.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ἀγγέλλω, announce	ἀγγεῖλω	ἡγγελα	ἡγγέλην	1 aor. a. ἡγγείλα.
ἀγνυμι, break	ἐάξω		ἐάγην	Fut. perhaps formed from perf. ἔαγα. Augment irregularly retained in subj. 2 aor. p. κατ-εαγῶ.
ἄγω, lead	ἄξω	ἤγμαι	ἤγαγον	1 aor. p. ἤχθην. 1 fut. p. 1 aor. a.
αἰνέω, praise	αἰνέσω			
αἰρέω, take	αἰρήσω ἐλῶ	ἤρημαι	εἶλον (inf. ἐλεῖν)	1 aor. p. ἤρέθην.
αἶρω, take up	ἄρῶ	ἤρκα		1 aor. a. ἤρα (inf. ἄραι); p. ἤρθην.
αἰσθάνομαι, perceive			ἦσθόμην	

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
168.				
ἀκούω, hear	ἀκούσω	ἀκήκοα		1 aor. a.; p. ἤκούσθην.
ἀλλάσσω, change	ἀλλάξω	ἠλλάγμαι	ἠλλάγην	1 aor. a. 2 fut. p.
ἄλλομαι, leap			ἠλόμην	1 aor. m. ἠλάμην.
ἀμαρτάνω, sin	ἀμαρτήσω	ἡμάρτηκα	ἡμαρτον	1 aor. a.
ἀμφιέννυμι, ἀμφι-έζω, and -άζω, put on		ἡμφίεσμαι		Compound of ἔννυμι.
ἀναλίσκω, ἀναλῶ, destroy	ἀναλώσω			1 aor. a. ἀνήλωσα. 1 aor. p. Uncompounded verb not used.
ἀνοίγω, open	ἀνοίξω	ἀνέωγα ἀνέωγμαι ἡνέωγμαι ἡνοιγμαι	ἡνοιγην	Compound of οἶγω, but with double and irregular augment and reduplication: see § 121. 1 aor. a. ἡνοιξα, ἀνέωξα, and ἡνέωξα; p. ἡνοιχθην, ἀνεώχθην (inf. ἀνεώχθῃναι) and ἡνεώχθην. 1 and 2 fut. p.
169.				
ἀπο-καθ-ίστημι, restore: see ἵστημι				1 aor. p. ἀπεκατέσταθην.
ἀρέσκω, please	ἀρίσω			1 aor. a.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ἀρκέω, suffice	ἀρκέσω			1 aor. a. 1 fut. p. ἀρκεσθήσομαι.
ἀρπάζω, snatch	ἀρπάσω	ἤρπακα	ἤρπάγην	1 aor. a.; p. ἤρπάσθην. 2 fut. p.
αὐξάναω, αὐξώ, grow	αὐξήσω			1 aor. a.; p. αὐξήθην.
ἀφίημι, ἀφίέω, ἀφίω, ἀφίω, forgive :	see ἵημι below, and §§ 128–155			Imperf. ἤφιον. Perf. p. 3 pl. ἀφίανται.
ἀφοράω, con- sider :	see ὁράω			2 aor. subj. ἀφιδώ.
170.				
βαίνω, go	βήσομαι	βέβηκα	ἔβην (§ 141)	
βάλλω, cast	βαλῶ	βέβληκα	ἔβαλον	1 aor. p. ἐβλήθην.
		βέβλημαι	(§ 85)	1 fut. p. Verbal βλητέος.
βδελύσσομαι, loathe		ἐβδέλυγμαι		
βιβρώσκω, eat		βέβρωκα		
βλαστάνω, βλαστάω, grow				1 aor. a. ἐβλάστησα.
βούλομαι, will				1 aor. p. ἐβουλήθην.
171.				
γαμέω, marry		γεγάμηκα		1 aor. a. ἐγάμησα and ἔγημα; p. ἐγαμήθην.
γελάω, laugh	γελάσω			

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
γηράσκω, grow old				1 aor. a. ἐγήρασα.
γίνομαι, be- come	γενήσομαι	γέγονα γεγέννημαι	ἐγενόμην	Classical pres. γί- νομαι. 1 aor. p. ἐγενήθην.
γινώσκω, come to know	γνώσομαι	ἔγνωκα	ἔγνων (§§ 135-140)	Classical pres. γι- νώσκω. 1 aor. p. ἐγνώσθην. 1 fut. p. 1 aor. a. ἐγνώρισα ; p. ἐγνώρισθην.
γνωρίζω, make known	γνωρίσω γνωρίω			
γράφω, write	γράψω	ἔγραφα ἔγραμμαι	ἔγράφην	1 aor. a.
172. δεῖ, it is necessary				Subj. δέη. Infin. δεῖν. Part. neut. δεόν (pl. δέοντα). Imperf. ἔδει.
δείκνυμι, δεικνύω, show	δείξω	δέδειγμαι		1 aor. a.; p. ἐδεί- χθην. See §§ 128- 158.
δέομαι, be- seech				Does not contract εο. 1 aor. p. ἐδέηθην.
δέρω, beat				1 aor. a. ἐδειρα. 2 fut. p. δαρήσομαι.
δέω, bind	δήσω	δέδεκα δέδεμαι		1 aor. p. ἐδέθην.
διδάσκω, teach	διδάξω			1 aor. a.; p. ἐδίδαχθην.
δίδωμι, διδώω, give	δώσω	δέδωκα δέδομαι	ἔδομεν (pl.) ἐδόμην	See §§ 128-158. 1 aor. a. ἔδωκα ; p. ἐδόθην. 1 fut. p. 1 aor. a. ἔδοξα.
δοκέω, seem				

Present. Future. Perfect. 2nd Aorist.

δραμεῖν : see τρέχω

δύναμαι, δύνησομαι
can

1 aor. p. ἐδυνήθην,
ἐδυνάσθην (and
ἤδ.). See §§ 142-
154.

δύναω, δύω,
set

δέδυμαι

ἔδυν (§§ 135 1 aor. a. ἔδυσσα.
-140)

173.

ἑάξω (fut.), etc. : see ἀγνυμι

ἑάω, allow ἑάσω

εἴ-whenaugmented.

ἐγγίζω ἐγγίσω ἡγγικα
approach ἐγγιῶ

1 aor. a. ἡγγισα.

ἐγείρω, ἐγερῶ ἐγήγερμαι
arouse

1 aor. a. ἡγείρα ;
m. ; p. ἡγέρθην.
1 fut. p. Imperf.
once unaug-
mented (Jn. 6¹⁸).

ἐδαφίζω, ἐδαφιῶ
raze

ἐθίζω, accus-
tom

εἴθισμαι

ἔθω, be wont

εἴωθα

Pres. very rare.

174.

[εἶδω] εἰδήσω, shall οἶδα, know εἶδον, saw
know (§ 85)

Present not used.
For εἶδον see ὁράω
below ; for οἶδα,
§ 164.

εἴκω, re-
semble

ἔοικα

Present very rare.
Εἴκω, yield (reg-
ular) is a separate
word.

εἶμι : see §§ 159-161

εἴμι : see § 162

Present. Future. Perfect. 2nd Aorist.
εἶπον, said : see *λέγω*, also § 85

Unchanged stem
 (εἶπ.) in the
 moods : thus inf.
εἰπεῖν.

εἶρω, say *ἔρῳ* *εἶρηκα*
 εἶρημαι

Present not in N.T. :
 these forms often
 given under
λέγω. 1 aor.
 p. *ἔρρεθην* and
ἔρρηθην (inf. *ῥηθῆ-
 ναι*, etc.).

175.

ἐλαύνω,
drive

ἐλήλακα

1 aor. a. *ἤλασα.*

ἐλεέω, regular, but double present stem.

ἐλεάω,
 pity :

ἐλεῖν : see *αἰρέω*.

ἐλήλυθα, see *ἔρχομαι*

ἐλθεῖν :

ἐλκύνω,
make sore

εἴλωμαι

ἐλκύνω, *ἐκύνω*
ἔλω,
draw

*εἰ-*when augmented.
 1 aor. a.

ἐλλογέω,
ἐλλογέω,
impute

Imperf. p. unaug-
 mented.

ἐλπίζω, hope *ἐλπῶ*

ἤλπικα

1 aor. a. *ἤλπισα.*

176.

ἐμέω, vomit

1 aor. a. *ἤμεσα.*

ἐνεγκεῖν : see *φέρω*

ἔοικα : see *εἶπω*

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ἔπομαι, follow				Imperf. εἰπόμην.
ἐραυνάω, ἐρευνάω, search :	regular, but spelling varies.			
ἐργάζομαι, work		εἵργασμαι		Augmented εἰρ. or ἦρ. 1 aor. p. εἰργάσθην.
ἐρμηνεύω, interpret				Drops augment, otherwise regular.
ἔρχομαι, come	ἐλεύσομαι	ἐλήλυθα	ἦλθον (§ 85) (inf. ἐλθεῖν)	
ἔρῶ, etc. :	see εἶρω.			
ἐρωτάω, ἐρωτιάω, ask :	regular, but double present stem.			
177.				
ἔσθίω, ἔσθω, eat	φάγομαι (p. 77 n.)		ἔφαγον	
εὐαγγελίζω, preach gospel to				Regular, but puts augment after εὐ-.
εὐαρεστέω, be well- pleasing				Ditto.
εὐδοκέω, be well- pleased				1 aor. a. εὐδόκησα (or ηὐ-).
εὐρίσκω, find	εὐρήσω	εὕρηκα	εὔρον (see § 85)	εὐ- or ηὐ- when augmented : so other verbs in εὐ-. 1 aor. p. εὐρέσθην.

Present. Future. Perfect. 2nd Aorist.
ἰφίστημι, set over : see ἴστημι

Once 3 sg. m.
ἰπίσταιται, for
ἰφίσταιται.

ἰφοράω, look see ὀράω.
upon

2 aor. imper. *ἴφιδε :*
see on ἀφοράω.

ἔχω, have ἔξω ἔσχηκα ἔσχον
(inf. σχεῖν)

Imperf. *εἶχον :* see
 § 85, also p. 73,
 n. 1.

178.

ζάω, live ζήσω

For *ζήω :* like *τιμάω*
 in pres. and im-
 perf., but *η* for
ᾱ. 1 aor. a.

ζέω, boil

Does not contract
εω and *εο*.

ζωγρέω,
take alive

ἑζώγρημαι

ζώννυμι, ζώσω
ζωννύω,
gird

ἑζωσμαι

ἡττάω,
ἡσσάω,
conquer

ἡττημαι

1 aor. p. *ἡσώθην*, as
 from *ἡσσόω*. See
 § 7, c.

179.

θάπτω, bury

ἐτάφην

1 aor. a. *ἐθαψα*.
 For changes of
 root *θαφ*, see §
 7, d.

θέλω, wish θελήσω

1 aor. a. *ἤθ-* when
 augmented. In
 classical writers
 also *ἐθελω*.

θήσω, etc. : see *τίθημι*

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
θιγγάνω touch			ἔθιγον	
θλάω, crush				1 fut. p. θλασθήσομαι.
θνήσκω, die	θανοῦμαι	τίθηκα	ἔθανον	In T.R. inf. perf. τεθνάναι.
θραύω, bruise		τέθραυσμαι		
θρέψω, etc.: see τρέφω.				
θύω, sacrifice		τίθυμαι		1 aor. p. ἐτύθην (= ἐθύθην, § 7, d.).
180.				
ἰδεῖν: see ὁράω				
ἰέναι: see εἶμι, § 162				
ἵημι, etc., ἥσω send		ἵωμαι, ptc. εἰμένος	ἵμεν (pl.)	See ἀφίημι above. 1 aor. a. ἤκα; p. ἔθην (unaugmented). 1 fut. p.
ἰκνέομαι, arrive			ἰκόμην	
ἰλάσκομαι, be propitious				1 aor. p. ἰλάσθην.
ἵστημι, στήσω ιστάνω, ιστάω, set up		ἵστηκα, stand (Inf. ἵστάναι, ptc. ἵστώς and ἵστη- κώς. Also inf. ἕζε- στακέναι.)	ἵστην, stood	See §§ 128-158. Pluperf. ἱσθήκειν, also written εἰστ. and ἐστ. 1 aor. a.; p. ἱστάθην. 1 fut. p. Note that ἕστησαν (3rd pl.) may be either 1 aor, or 2 aor,

Present.	Future.	Perfect.	2nd Aorist.
181.			
καθαίρω, purify		κεκάθαρμαι (T.R.)	1 aor. a. <i>ἐκάθαῖρα</i> . (Carefully distinguish καθ-αιρέω.)
καθαρίζω, καθαριῶ καθερίζω, purify		κεκαθάρισμαι	1 aor. a. <i>ἐκαθάρισα</i> ; p. <i>ἐκαθαρίσθην</i> . (-ερ- variant.) These words are not compounds of κατά.
καθίζομαι, sit καθεύδω, sleep κάθημαι, sit (§ 165) καθίζω, seat :	} regular, but augmented ἐκ., as if not compounds : see § 119.		
καίω, burn καύσω		έκαυμαι έκάην	1 aor. a. 1 fut. p. <i>καυθήσομαι</i> . 2 fut. p.
καλέω, call καλέσω		έκκληκα έκκλημαι	1 aor. a.; p. <i>έκλήθην</i> . 1 fut. p.
άμυνω, grow wear		έκμνηκα (T.R.)	
καυχάομαι, boast : regular			2 sg. pres. indic. <i>καυχᾷσαι</i> : see p. 93, n. 1.
182.			
κειμαι, lie (§ 163)			
κείρω, shear			1 aor. a. <i>έκειρα</i> ,

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
κέλλω, bring to land				1 aor. a. ἐκεῖλα.
κεράννυμι, mix		κεέρασμαι κέκρᾶμαι		1 aor. a. ἐέρασα.
κερδαίνω, gain	κερδανῶ κερδήσω			1 aor. a. formed from both futures. 1 fut. p. κερδηθή- σομαι.
κίχρημι, lend				1 aor. a. ἐχρησα. Cf. χράω.
κλαίω, weep	κλαύσω			1 aor. a.
κλάω, break				1 aor. a. ἐκλάσα; p. ἐκλάσθην.
κλείω, shut	κλείσω	κέκλεισμαι		1 aor. p. ἐκλείσθην.
κλίνω, incline	κλινῶ	κέκλικα		1 aor. a. ἐκλίνα; p. ἐκλίθην. 1 fut. p.
183.				
κομίζω, bear	κομίσομαι			1 aor. a. ἐκόμισα.
	κομιυῖμαι			
κόπτω, beat	κόψω		ἐκόπην	1 aor. a. 2 fut. p.
κορέννυμι		κεκόρεσμαι		1 aor. p. ἐκορέσθην.
satisfy				
κράζω, cry	κράξω	κέκραγα	ἐκράγον	1 aor. a. ἐκραξα and ἐπέκραξα.
	κεκράξομαι			See § 148. Once ἐκρέμετο from κρέμομαι. 1 aor. a. ἐκρέμασα; p. ἐκρεμάσθην.
κρέμαμαι, κρεμάν- νυμι, hang				1 aor. a. ἐκρίνα; p. ἐκρίθην. 1 fut. p.
κρίνω, judge	κρίνῶ	κέκρίκα κέκοῖμαι		1 aor. a.
κρύπτω, hide	κρύψω	κέκρυμμαι	ἐκρυβον ἐκρύβην	

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
κτείνω, κτέννω, κτέννυμι, kill	κτενῶ			1 aor. a. ἔκτεινα ; p. ἐκτάνθην.
κτίζω, make		ἔκτισμαι		1 aor. a. ἔκτισα ; p. ἐκτίσθην.
κυέω, κύω, bring forth				1 aor. a. ἐκύησα.
κυλίω, κυλίσω κυλίνδω, toll		κεκύλισμαι		1 aor. a.
184. λαγχάνω, get by lot			ἔλαχον	
λακῆσαι : see λάσκω.				
λαμβάνω, take	λήμψομαι	εἴληφα	ἔλαβον	1 aor. p. ἐλήμφθην. 1 fut. p. T.R. reads the classical ληψ., ἐληφ.
λανθάνω, escape notice		λέλησμαι	ἔλαθον	
λάσκω, burst				1 aor. a. ἐλάκκησα.
λέγω, say	ἐρῶ	εἶρηκα	εἶπον	See εἶρω and εἶπον.
λέγω, gather	λέξω	λέλεγμαι		1 aor. a.
λείπω, λείψω λειπάνω, leave		λέλειμμαι λέλιμμαι	ἔλιπον	1 aor. p. ἐλείφθην.
λούω, wash		λέλουμαι λέλουσμαι		1 aor. a. ἔλουσα.
185. μανθάνω, learn		μεμάθηκα	ἤμαθον	

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
μαρτύρομαι, testify			1 aor. m. ἐμαρτυ- ράμην.
μεθύω, μεθύ- σκομαι, become drunken			1 aor. p. ἐμεθύσθην.
μέλλω, intend	μελλήσω		Imperf. ἔμελλον and ἦμ.
μέλω, be a care			1 aor. p. ἐμελήθην. 1 fut. p.
μένω, remain	μενῶ	μεμύνηκα	1 aor. a. ἔμεινα.
μιαίνω, pollute		μεμίαμμαι (T.R. με- μιάσμαι)	1 aor. p. ἐμιάσθην.
μίγνυμι, mix		μέμιγμαι	1 aor. a. ἔμιξα.
μιμνήσκω, remind	μνήσω	μέμνημαι	1 aor. a. ; p. ἐμνή- σθην. 1 fut. p.
μνηστεύω, betroth		ἐμνήστευμαι (T.R. μεμ.)	1 aor. p. ἐμνηστεύθην.
186. νέμω, dis- tribute			1 aor. p. ἐνεμήθην.
νυστάζω, slumber			1 aor. a. ἐνύσταξα.
ξηραίνω, dry up		ἐξήραμμαι	1 aor. a. ἐξήρᾱνα ; P. ἐξηράνθην.
ξυράω, ξυρίω, shave	ξυρήσομαι	ἐξύρημαι	

Present. Future. Perfect. 2nd Aorist.

187.

ὀδυνάομαι, *suffer* : regular

2 sg. ὀδυνᾷσαι : see
p. 93 n. 1.

οἶδα : see § 164.

οἰκτεῖρω, οἰκτειρήσω
pity

οἶομαι,
think

1 sg. οἶμαι.

οἶσω (fut.) : see φέρω.

οἴχομαι, ᾤχημαι
have gone

οκέλλω, τυν
aground

1 aor. a. ᾤκειλα.
(Really a com-
pound of κέλλω
with a lost pre-
position.)

188.

ὀλλυμι, ὀλέσω ὀλωλα ὀλόμην
ὀλλύω, ὀλώ
destroy ὀλοῦμαι

ὀμνυμι, ὀμνύω,
swear

1 aor. a. ᾤμοσα.

ὀνίνημι,
profit

ὀνάμην See § 152.

(opt. ὀναί-
μην)

ὀράω, see ὀψομαι

ὠράακα
ὠρακα

εἶδον (inf. Imperf. ὠρων, but
ἰδεῖν, etc. : προ-ορώμην. 1 aor.
see § 85) m. ὠψάμην ; p.
ᾤφθην. 1 fut. p.
2 aor. ἴδον in Rev.
1 aor. a. ᾤρισα ; p.
ᾠρίσθην.

ὀρίζω, *define* ὀρίω

ᾠρισμαι

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ὀρύσσω, dig			ὠρύγην	1 aor. a. ὤρυξα; p. ὠρύχθην.
ὀφείλω, owe			[ὄφελον : see § 295]	1 aor. a. ὄφειλα.
189.				
παίζω, play	παίξω			1 aor. p. ἐπαίχθην. 1 fut. p.
πάσχω, suffer		πέπονθα	ἔπαθον	
παύω, stop	παύσομαι	πέπαυμαι		1 aor. a. and m. 2 fut. p. παήσομαι.
πείθω, per- suade	πείσω	πέποιθα πέπεισμαι		1 aor. p. ἐπείσθην.
πεινάω, hunger	πεινάσω			
πῆγνυμι, fix				1 aor. a. ἔπηξα.
190.				
πίμπλημι, fill		πέπλησμαι		1 aor. a. ἔπλησα; p. ἐπλήσθην. With ἐν makes ἐμπι- πλάω.
πίμπρημι, burn				1 aor. a. ἔπρησα.
πίνω, drink	πίομαι (see p. 77, n. 2)	πέπωκα	ἔπιον (inf. often πεῖν)	1 aor. p. ἐπόθην.
πιπράσκω, sell		πέπρακα πέπραμαι		1 aor. p. ἐπράθην.
πίπτω, fall	πεσοῦμαι	πέπτωκα	ἔπεσον (see § 85)	

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
πλάσσω, form			1 aor. a. ἔπλασα ; p. ἐπλάσθην.
πλατύνω, broaden		πεπλάτυμ- μαι	1 aor. p. ἐπλατύνθην.
πλέω, sail			1 aor. a. ἔπλευσα. Does not contract εο or εω.
πλέκω, weave		ἐπλάκην	1 aor. a. ἔπλεξα.
πλήσσω, strike		ἐπλήγην (ἐξ-επλάγην)	1 aor. a. ἔπληξα.
191. πνέω, blow			1 aor. a. ἔπνευσα. Does not contract εο, εω, εη.
πνίγω, choke		ἐπνίγην	1 aor. a. ἔπνιξα.
πρίω, πρίζω, saw			1 aor. p. ἐπρίσθην.
προφητεύω, regular prophecy :			T.R. augments προεφ., as if a compound.
πυνθάνομαι, inquire		ἐπυνθόμην	
192. ράίνω, sprinkle		ῥέραμμαι	
ραντίζω, sprinkle		ῥεράντισμαι (some read ῥερ., others ῥερ.)	1 aor. a. ἔρραντισα or ἐράντισα.
δέω, flow	ρεύω		ἐρρύην (ἐρύην)
ῥηθείς, etc. : see εἶρω.			

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ρήσσω, ρήγνυμι, break	ρήξω			1 aor. a. ἔρηξα (ἔρρ.).
ρίπτω, ρίπτέω, cast		ἔρριμμαι (ἔρι., some ῥέρι.)		1 aor. a. ἔριψα (ἔρρ.). Some distinguish between ῥίπτω and ῥιπτέω.
ρύομαι, de- liver	ρύσομαι			1 aor. m. ἐρυσάμην (ἔρρ.); p. ἐρύσθην (ἔρρ.).
ῥώννυμι		ἔρρωμαι		Only in imper. ἔρρωσο farewell.
193.				
σβέννυμι, σβευνύω, quench	σβέσω			1 aor. a.; p. ἐσβέ- σθην. 1 fut. p.
σείω, shake	σείσω			1 aor. a.; p. ἐσείσθην.
σήπω, rot		σέσηπα		
σκύλλω, ανηγοῦ		ἔσκυλμαι		
σπάω, draw	σπάσω	ἔσπασμαι		1 aor. a. and m.; p. ἐσπάσθην.
σπείρω, sow		ἔσπαρμαι	ἐσπάρην	1 aor. a. ἔσπειρα.
194.				
στέλλω, send	στελῶ	ἔσταλκα	ἐστάλην	1 aor. a. ἔστειλα.
στήκω, stand		ἔσταλμαι		
στηρίζω, confirm	στηρίξω	ἐστήριγμαι		Only pres. and im- perf.: see ἴστημι. 1 aor. a. ἐστήριξα and -ισα; p. ἐστη- ρίχθην.
στρέφω, turn	στρέψω	ἔστραμμαι	ἐστράφην	1 aor. a. 2 fut. p.
		(ἔστρεμμαι)		

Present.	Future.	Perfect.	2nd Aorist.
στρώννυμι, στρωννύω, spread		ἔστρωμαι	1 aor. a. ἔστρωσα; p. ἑστρώθην.
σφάζω, kill	σφάξω	ἔσφαγμαι	ἑσφάγην
195.			1 aor. a.
σώζω, save	σώσω	σέσωκα σέσωσμαι	1 aor. a. ἔσωσα; p. ἑσώθην. 1 fut. p.
τάσσω, arrange	τάξω	τέταχα τέταγμαι	1 aor. a.; p. ἐτάχθην. 2 fut. p.
τείνω, stretch	τενῶ		1 aor. a. ἔτεινα.
τελέω, accomplish	τελέσω	τετέλεκα τετέλεσμαι	1 aor. a.; p. ἐτέλεσθην. 1 fut. p.
τίλλω, make to rise	τελοῦμαι	τίταλκα	1 aor. a. ἔτειλα.
τέμνω, cut		τέτμημαι	ἔτεμον
τήκω, melt			1 aor. p. ἐτμήθην. 2 fut. p. τακήσομαι.
τίθημι, . τιθέω, place	θήσω	τίθεικα τίθειμαι	ἔθεμεν (pl.) ἑθέμην
τίκτω, bring forth	τίξομαι		See §§ 128-158. 1 aor. a. ἔθηκα; p. ἐτέθην (= ἐθέ-θην). 1 fut. p.
τίνω, pay	τίσω		1 aor. p. ἐτέχθην.
196.			
τρέπω, turn		τέτραμμαι	ἑτράπην
τρέφω, nourish		τέθραμμαι	ἑτράφην
τρέχω, run			ἑδράμον
τρίβω, rub	τρίψω	τίτριμμαι	1 aor. a. 2 fut. p. τριβήσομαι.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
τυγχάνω, happen		τέτυχα (τέτευχα)	ἔτυχον
τύπτω, strike	πατάξω (from πατάσσω)		ἐπλήγην (from πλήσσω)

197.

φαγεῖν, etc. : see ἐσθίω.			
φαίνω, shine	φανοῦμαι	ἑφάνην	1 aor. a. ἑφᾶνα. 2 fut. p.
φαύσκω, φώσκω, shine	φαύσω		
φέρω, bear	οἶσω	ἐνήνοχα	ἤνεγκον (Inf. ἐνεγκεῖν)
φεύγω, flee	φεύξομαι	ἔφυγον	1 aor. a. ἤνεγκα ; p. ἤνέχθην.
φημί, say			Imperf. ἔφην : see § 134.

198.

φθάνω, anticipate		ἔφθακα	1 aor. a. ἔφθασα.
φθείρω, destroy	φθερῶ	ἔφθαρμαι	ἑφθάρην
φορέω, wear	φορέσω		1 aor. a. ἑφθειρα. 2 fut. p.
φράσσω, shut		ἑφράγην	1 aor. a. ἑφραξα. 2 fut. p.
φύω, produce		ἑφύην	
φωτίζω, illuminate	φωτίσω φωτιῶ	πεφώτισμαι	1 aor. a. ἐφώτισα ; p. ἐφωτίσθην.
φώσκω : see φαύσκω.			

199.

χαίρω, rejoice		ἐχάρην	2 fut. p.
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<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
χαλάω, let down	χαλάσω		.	1 aor. a.; p. ἐχα- λάσθην.
χέω, χύνω, χεῶ χύνω, pour		κίχυμαι	? ἔχεον (un- contracted)	1 aor. a. ἔχεα (un- contracted); p. ἐχύθην. 1 fut. p.
χράομαι, use		κίχημαι		1 aor. m. ἐχρησάμην. Contracts to η where τιμάω has ᾱ: cf. ζάω.
χράω: see κίχημι.				
χρίω, χρίσω anoint				1 aor. a. Verbal Χρίστος: see §255.
χρονίζω, χρονιῶ tarry				
200.				
ψάλλω, ψαλῶ sing praise				
ψύχω, cool				1 aor. a. ἔψυξα. 2 fut. p. ψυγήσομαι.
ώθειω, thrust				1 aor. a. ὤσα (and ἔωσα). 1 aor. m.

CHAPTER IV

REMAINING PARTS OF SPEECH

201. It is unnecessary to give any details here as to the parts of speech which do not vary in form, and can therefore be found at once in the Lexicon. But it will be useful to collect here the forms taken by *prepositions* when placed in close contact with other words.

(a) Before nouns, adjectives, and pronouns beginning with a vowel, the following changes *may* take place. 'Ανά, διά, παρά lose their final vowel. So do ἀντί, ἐπί, κατά, μετά, ὑπό, which change τ to θ, π to φ, before h. Ἐκ always becomes ἐξ. Thus ἐπ' αὐτόν, ἐφ' ἑαυτοῦ, ἐξ αὐτοῦ.

(b) In composition with verbs, etc., the same changes take place almost always when the word attached begins with a vowel. So often with ἀμφί. Thus ἀφίημι = ἀπο-ίημι, διάγω = δια-ἄγω, ἐξέλκω = ἐκ-έλκω. ἐν and σύν may change their ν to γ before gutturals, to λ before λ, to μ before labials, and σύν may become συ- before σ or ζ. Thus ἐμβάλλω, but ἐνέβαλλον.

SYNTAX

CHAPTER I

PRONOUNS

202. In these chapters of Syntax an effort will be made to present the minimum necessary for purposes of translation. The ordinary terms of English grammar will be taken for granted, and so far as possible the Greek will be brought into line with English construction, and thus left to explain itself.

The Definite Article

As in English, the definite article (ὁ, ἡ, τό, p. 31) was once a demonstrative pronoun. So τοῦ in Acts 17²⁸. It retains this force in conjunction with the particles μέν and δέ. Acts 14⁴ καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις, and these were with the Jews and these with the apostles: we translate by some . . .

others. Mark 5³⁴ ὁ δὲ εἶπεν αὐτῇ, *but he said to her*. Otherwise the article answers to our *the*; and in all cases which do not come under the rules following, the student must be careful to translate it by *the*, omitting *the* in English as far as possible where the Greek does not show it.

203. The neuter τό can turn any word or collection of words into a noun for the occasion. Thus Mark 9²³ τὸ Εἰ δύνῃ, *The* (thought of saying) "*If thou canst!*" Eph. 4⁹ τὸ δὲ Ἀνέβη τί ἐστίν; *but the "he ascended," what is it?* We shall see later that it can be used freely with an infinitive clause: Matt. 15²⁰ τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ, *but the eating with unwashen hands defiles not*. See §§ 247–250.

The article can similarly turn an adjective, or even an adverb, into a noun. Thus Matt. 6¹³ ἀπὸ τοῦ πονηροῦ, *from the evil (one)*. Rom. 13¹⁰ τῷ πλησίον, *to the neighbour*. (πλησίον is an adverb = *near*.) So Luke 22¹⁸ etc.

Very frequently it allows an apparent ellipse of *son*, *daughter*, or *wife* after it. Thus John 19²⁵ Μαρία ἡ τοῦ Κλωπᾶ (Clopas's Mary, *i.e.*) *Mary the (wife) of Clopas*.

204. Other renderings than *the* may be given

to the article in certain circumstances :—(a) The article is very often used in Greek where we commonly use a possessive. Thus Matt. 3⁸ καρπὸν ἄξιον τῆς μετανόας, *fruit worthy of the repentance* (that you profess), *i.e. your* repentance. (b) The article turns a participle into a noun (or adjective). We may generally render by a relative clause. Matt. 4¹⁴ τὸ ῥηθέν, *the spoken thing*, *i.e. that which was spoken*. (c) With abstract nouns Greek idiom very commonly has the article, which we omit. Thus Matt. 7²³ τὴν ἀνομίαν, *lawlessness*. (d) With proper names, and a few words treated as such, the article may be used or omitted without a very clear difference in meaning, while English usage is unvarying. Thus Παῦλος or ὁ Παῦλος, *Paul*; Κύριος, *the Lord*; ἥλιος, *the sun*.

205. Lastly, the *position* of the article requires attention. In studying this we must note that there are sundry particles—as μέν *on the one hand*, δέ *on the other, but*; γάρ, *for*—which cannot stand at the beginning of a clause, so that their appearing after the article does not affect what is said here. Apart from these, all words coming between the article and its noun

are *epithets*. Thus in Matt. 7¹³ διὰ τῆς στενῆς πύλης, *through the narrow gate*. But in ver. 14 we have ὅτι στενὴ ἡ πύλη, *because the gate is narrow*; and in ver. 27 ἦν ἡ πτώσις αὐτῆς μεγάλη, *its fall was great*. We see, therefore, that when article and noun come together, other words in agreement placed outside this group are *predicates*, when themselves without the article. If they have the article they are *epithets*, as John 10¹¹ ὁ ποιμὴν ὁ καλός (the shepherd, the good one), *the good shepherd*. One or two additional examples of adjectives in the predicative position will be helpful. Acts 26²⁴ μεγάλη τῇ φωνῇ φησὶν, *he saith with his voice raised* (lit. *great*); τῇ μεγάλῃ φωνῇ = *with his loud voice*. 2 Tim. 2¹¹ πιστὸς ὁ λόγος, *faithful is the saying*. In ver. 19 of the same chapter the A.V. translates ὁ στερεὸς θεμέλιος ἔστηκεν, “the foundation standeth sure,” which would be in Greek ὁ θεμέλιος στερεὸς ἔστηκεν: read with R.V. “the firm foundation standeth.” An exceptional phrase is John 12⁹ ὁ ὄχλος πολὺς, *the great-crowd*, where the noun and adjective become almost one word, and thus overrule the canon as to the predicate order.

When *nouns* are used as predicates they are usually without the article: John 1¹ θεὸς ἦν ὁ λόγος, *the Word was God*. But in the case of nouns the predicate can have the article when an *identity* is stated. 1 John 3⁴ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, *sin is lawlessness*—they are convertible terms.

206. Very frequently we find adverbs or prepositional and other phrases taking the place of an adjective. See for examples Matt. 6⁹, 7³, John 5⁴⁴, 2 Pet. 1⁹. Jas. 1¹ ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, *to the tribes which are in the Dispersion*. Rarely the article is dropped in such sentences: Matt. 26²⁸ τὸ αἷμά μου τῆς διαθήκης, *my blood of the covenant*.

Note the following miscellaneous types: Matt. 27⁴⁵ πᾶσαν τὴν γῆν, *all the land*; contrast Eph. 3¹⁵ πᾶσα πατριά, *every fatherhood*. Matt. 5²² πᾶς ὁ ὀργιζόμενος, *everyone who is angry*; πᾶς ὀργιζόμενος = *everyone when (or if) he is angry*.

207. Other Pronouns

Αὐτός (§ 50) may be placed in agreement with personal pronouns, demonstratives, or nouns to mean *self*, *himself*, *self-same*, etc. Thus ὑμεῖς

αὐτοί, you yourselves; *αὐτὸ τοῦτο*, this very thing. Note carefully the important distinction between the types *αὐτὸς ὁ ἀνὴρ* = *the man himself*, and *ὁ αὐτὸς ἀνὴρ* = *the same man*.

208. The pronouns in §§ 51–55 have no special uses that need detain us. *Relatives*, however, have some peculiarities. The difference between *ὃς* and *ὅστις* is important but subtle: note the following renderings of the latter. Col. 3⁵ *πλεονέξαν, ἥτις ἐστὶν εἰδωλολατρία*, covetousness, that which is idolatry, i.e. for it is idolatry. John 8⁵³ *Ἀβραάμ, ὅστις ἀπέθανε*, Abraham, one who died. Heb. 10³⁵ *ἥτις ἔχει*, since it has. The student will appreciate this better at a later stage. Besides the relative use of *ὃς*, we find a demonstrative force in the combination *ὃς μὲν . . . ὃς δέ . . . = ὁ μὲν . . . ὁ δέ . . .* (§ 202).

209. What is known as the *Attraction* of the relative must be briefly explained. In a great many places we find the relative in the genitive or dative case, where we expect the accusative. Thus Acts 3²¹ *πάντων ὧν ἐλάλησε* (for *ἃ*), of all things which he spake. Luke 2²⁰ *ἐπὶ πᾶσιν οἷς ἤκουσαν* (for *ἃ*), for all things which they heard.

The relative here has been *attracted* into the case of its antecedent. In a few instances the relative would have stood in other cases than the accusative; thus Acts 1²² ἕως τῆς ἡμέρας ἧς ἀνελήμφθη (for ἧ), *until the day on which he was taken up*.

210. The antecedent is very often fused with the relative, and the sentence requires careful analysing to see in what cases they would stand, especially when attraction has taken place. Thus Matt. 24³⁸ ἄχρι τῆς ἡμέρας εἰσῆλθεν (= ἄχρι τῆς ἡμέρας ἧ . . .), *until what day he entered, i.e. the day on which*. Acts 1²⁴ ἀνάδειξον ὃν ἐξελέξω, *show him whom thou didst choose*. Acts 8²⁴ μηδὲν ὧν εἰρήκατε (= ἐκείνων ᾧ), *none of those things which ye have said: we could say, none of what you have said*. Acts 21¹⁶ ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι (for Μνάσωνα παρ' ᾧ), *bringing Mnason with whom we were to lodge: for ξενισθ.* see §§ 245 and 279. Rom. 10¹⁴ πῶς πιστεύσωσιν οὗ οὐκ ἤκουσαν (prob. = ἐκείνῳ οὗ), *how shall they believe him whom they never heard?* The context has to decide many doubtful cases.

211. A further difficulty meets us in such passages as Matt. 21⁴² λίθον ὃν ἀπεδοκίμασαν

οὗτος ἐγενήθη, the stone which they rejected, this became. Here we might have had simply *λίθος ὃν*, or (following the examples of § 210) *ὃν λίθον*. A mixture of these has produced *λίθον ὃν*: the antecedent is attracted into the case of the relative, instead of *vice versâ*.

A superfluous personal pronoun meets us in some relative sentences. Thus Mark 7²⁵ *γυνή, ἣς τὸ θυγάτριον αὐτῆς, a woman whose little daughter* (lit. *whose her little daughter*).

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CHAPTER II

NOUNS

212. *Number.*¹ The only point in which Greek differs from English is in its rule that a nominative plural, if *neuter*, is followed by a singular verb. Thus Matt. 10² τὰ ὀνόματά ἐστιν ταῦτα, *the names are these*. The reason is that such neuters are really *collective*, the individuals being viewed in the mass. But where emphasis is laid on the individuality of the persons or things described by the neuter plural, the rule does not apply. Matt. 10²¹ ἐπαναστήσονται τέκνα, *children shall rise up*.

As in English, singular collective nouns often take a plural verb "*ad sensum*," *i.e.* to suit the sense. The principle of choice is just the same

¹ Of course the remarks on Number, Gender, and Case are not confined to Nouns.

as with the neuter plurals. Matt. 21⁸ ὁ ὄχλος ἔστρωσαν τὰ ἱμάτια, *the multitude spread their garments*. Plural pronouns can be used in referring to such words: thus Acts 15³⁶ πόλιν πᾶσαν ἐν αἷς, . . . *every city in which* (plur.).

213. *Gender*. In English, alone among ancient or modern languages of importance, gender means merely the distinction between male, female, and things without sex. In Greek, as in Latin and Hebrew, French and German, there is no *necessary* connexion between sex and gender, and to a large extent genders appear to be mere freaks of language. The student will find the genders of nouns partially described in the Accidence, and he will notice that the Lexicon always supplies them (see § 22). Practically, therefore, he need not at first concern himself with gender except in seeing that *concord* is observed, *i.e.* that he does not try to force words of different gender into agreement. There are, however, exceptions to the rule of concord. Thus in Matt. 28¹⁹ αὐτοῦς (masc.) refers to ἔθνη (neut.), *nations*. In Mark 9²⁶ πνεῦμα, *spirit* (neut.), is taken up by κράξας, *having cried*, in the masculine; in Acts 5¹⁶ πλῆθος, *multitude*

(neut. sing.), is followed by the masc. plur. *φέροντες*, *bearing*. These are *ad sensum* constructions, correcting neuters which apply to *persons*.

The masculine is used in speaking of persons *generally*, even when women are meant: as in Acts 9³⁷ (*λούσαντες*).

214. *Case*. This large subject can only be sketched here, neglecting uses in which Greek and English obviously agree. Speaking generally, the Nominative, Accusative, and Genitive cases answer respectively to our Nominative, Objective, and Possessive; but the Greek Genitive is also an Ablative, or *from* case. The Dative is a combination of Dative, Locative, and Instrumental, *i.e.* is both a *to* or *for*, an *at* or *in*, and a *with* case. The Vocative is our Nominative of address.

215. *Nominative*

We frequently find nominatives left "hanging"—*nominativus pendens*—at the beginning of a sentence in which the construction changes: see § 298. Thus Rev. 2²⁶ *ὁ νικῶν . . . δώσω αὐτῷ*, *he that overcometh . . . I will give him*. So Matt. 12³⁶, Acts 7⁴⁰, Luke 21⁶ etc.: such sentences will rarely cause difficulty, especially as we can

generally translate literally. A rather different case is Matt. 15³² ἤδη ἡμέραι τρεῖς, προσμένουσίν μοι, *they abide with me—(it is) already three days*: the expression of time is a parenthesis.

The nominative (generally recognised as such by the article) is very often used in address, where the intention is to describe and not merely address. So Luke 12³², Mark 14³⁶ etc.

Verbs of *being, becoming, being made, being called*, etc., take a nominative after them, as in English.

216. *Vocative*

This case is used for simple address, sometimes also for descriptive address (like the nominative), in which sense the interjection ὦ usually precedes. In John 17²⁵ (πατὴρ δίκαιε, *righteous Father*) we find a vocative adjective with a nominative noun.

217. *Accusative*

This case and the two following are capable of being "governed" by a verb or a preposition. In the dictionaries the case governed is described shortly by giving the proper case of the indefinite

pronoun *τις*: thus *ἀκούειν (τινός)* means that *ἀκούειν*, to hear, may be found with a genitive, and *σύν (τινι)* that *σύν*, with, takes its noun in the dative. For convenience we shall take all the prepositional case-usages separately (Chap. IV.).

218. Putting these aside, we may describe the accusative as the case of the *object* to the verb. The object may be of two kinds, shown in the typical sentences, *I strike a man*, and *I strike a blow*. The former (*man*) we call the "external object," the latter (*blow*) "internal object," because it is intimately connected with the meaning of the verb itself. Between the two there are many gradations, and we shall not attempt to classify in the examples we give. It need only be observed here that the "internal accusative," being of a more or less adverbial character to begin with, develops a fair number of definitely adverbial uses, specimens of which are given below.

219. Greek usage is much like English as regards the direct object of a transitive verb, though, of course, many verbs which we treat as transitives are intransitive in Greek, and *vice*

versâ; many again take two or three different constructions with some variety of meaning. For these points the Lexicon must be consulted.¹ A large number of verbs take *two* accusatives in Greek, just as some do in English. Thus *teach*, *ask*, *clothe in*, *preach to*, *give to drink*; *make*, *declare*, *name*, etc. So John 14²⁶ ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, *he will teach you all, and remind you (of) all*. Luke 19⁴⁶ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν, *ye made it a den of robbers*. One of these accusatives remains when the construction is turned into the passive. Rev. 17⁴ περιβεβλημένη πορφυροῦν, *clothed in purple*. A special case is seen in John 11⁴⁴ δεδεμένος τοὺς πόδας, which we have to translate by a periphrasis, *with his feet bound*. We can say either "I bind the man," or "I bind his feet." Greek logically combined the two, and said, "*I bind the man (namely) his feet*," which is here put in the passive. So 1 Tim. 6⁵ διεφθαρμένοι τὸν νοῦν, *corrupted (in) mind*, as we have to say. Among the less obvious cases of

¹ In this, unfortunately, Hickie is defective; but the construction of any verb could be found by examining the passages he refers to in which it occurs.

double accusative (or the corresponding passive construction) are Gal. 2⁷ *πεπίστευμαι τὸ εὐαγγέλιον*, *I have been entrusted (with) the gospel*; John 17²⁶ *ἡ ἀγάπη ἣν ἠγάπησάς με*, *the love (with) which thou lovedst me*; Luke 12⁴⁷ *δαρήσεται πολλὰς (πληγὰς)*, *shall be beaten many (stripes)*; Eph. 2⁴, Mark 10³⁸ (end).

220. The adverbial uses start from the simple internal accusative, as in Matt. 2¹⁰ *ἐχάρησαν χαρὰν μεγάλην*, *they rejoiced a great joy*: it is not necessary to go into detail. We have numerous uses with pronouns and adjectives in the neuter. Luke 4³⁵ *μηδὲν βλάβαν αὐτόν*, *having hurt him nothing*. 1 Cor. 9²⁵ *πάντα ἐγκρατεύεται*, *is temperate (in) all things*. Rom. 6¹⁰, Philem.¹⁸ etc. Extension in time or space is given by the accusative. John 2¹² *ἔμειναν οὐ πολλὰς ἡμέρας*, *they remained not many days*. Luke 22⁴¹ *ἀπεσπάσθη ὥσει λίθου βολήν*, *he withdrew about a stone's throw*. Miscellaneous adverbial uses, with verbs or numerals, are: John 6¹⁰ *τὸν ἀριθμόν*, *(in) their number*. Matt. 23³⁷ *ὃν τρόπον*, *(in) which manner*. Rom. 12¹⁸ *τὸ ἐξ ὑμῶν*, *(as to) that (which comes) from you, i.e. as far as you can*.

221. *Genitive*

The majority of Greek genitives may be understood when translated by our *of*; but there are many verbs (some ordinary transitives in English) which govern the genitive in Greek, and there are very many genitives which belong to the ablative, the *from* case (compare Latin). Examples need hardly be given of the use of the genitive with nouns. In Greek, as in English, *ἡ ἀγάπη τοῦ χριστοῦ*, *the love of the Christ*, means either that Christ loves us (called *subjective* genitive because the genitive noun is subject when the phrase is made into a sentence), or that we love him (*objective*): the context must decide. The *partitive*¹ genitive may be seen in Matt. 28¹ *ὄψε σαββάτων*, *late in the Sabbath*: note also Acts 21¹⁶ *συνῆλθον τῶν μαθητῶν*, (*some*) *of the disciples came together*. Two other genitives may be mentioned. One is the construction with comparatives (and a few comparative verbs): *μείζων μου*, *greater than I*.

¹ This implies the taking of a *part* from a whole: thus "late in" implies that a "large part of" the day has passed.

(See § 228.) The other is the construction called genitive absolute. In this a noun or pronoun stands in the genitive with a participle in agreement, and there is no grammatical connexion with the rest of the sentence. The construction answers in meaning to our nominative absolute, but is much commoner, and is generally translated by a clause with *when* or some other conjunction. Thus Matt. 17²² συστρεφόμενων αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς (*they gathering*) *while they were gathering in Galilee, Jesus said to them.* Sometimes the pronoun is omitted, as in ver. 14 of that chapter: ἐλθόντων, *when they had come.* For the use of the genitive article τοῦ with an infinitive to express purpose, see § 250.

222. Verbs which govern the genitive are generally verbs of *perception* and *feeling*, of *separation*, or of *partaking*: nouns and adjectives of allied meaning often take the same construction. A few typical words may be given without classification. ἀκούω, *hear*, takes gen. of person, acc. of thing, Matt. 2⁹, Mark 4²⁴. μνησκόμαι, *remember*, Acts 11¹⁶. ἐπιμέλομαι, *care for*, Luke 10³⁴. ἐπιλανθάνομαι, *forget*,

Heb. 6¹⁰. καταφρονέω, *despise*, Matt. 6²⁴. μεταλαμβάνω, *partake of*, Acts 27³⁴. τυγχάνω, *obtain*, Luke 20³⁵. λαγχάνω, *obtain by lot*, Luke 1⁹ (τοῦ θυμιᾶσαι, *the burning incense*). γεύομαι, *taste of*, Heb. 6⁴, but with acc. in 6⁵ (= *realise*). φείδομαι, *spare*, Acts 20²⁹. ὀρέγομαι, *aim at*, Heb. 11¹⁶. ἐπιθυμέω, *desire*, Acts 20³³. σπλαγχνίζομαι, *pity*, Matt. 18²⁷. ἄπτομαι, *touch*, Matt. 8³. ἀντέχομαι, *hold on to*, Matt. 6²⁴. κρατέω, *take hold of*, Matt. 9²⁵. πλήρης, *full*, Mark 8¹⁹. λείπομαι, ὑστερέω, *lack*, Luke 22³⁵, Jas. 1⁵. ἀπαλλοτριόω, *estrangle from*; ξένος, *alien from*, Eph. 2¹². καθαιρέω, *depose from*, Acts 19²⁷.

223. The genitive of *price* is common: Acts 5⁸ τοσούτου, *for so much*. Other miscellaneous uses are those with ἄξιος, *worthy*; ἔνοχος, *liable to*; κοινωνός, *sharing*. Many compounds of κατά, *against*, and πρό, *before*, take the genitive; and so do some other words having the idea of *rule* or *hostility*. So Mark 10⁴², Rom. 6⁹, Matt. 2²², 12¹⁰.

There remains a genitive of *time*, in a few set phrases, as νυκτός, *by night*; μέσης νυκτός, *in the middle of the night*; χειμῶνος, *in winter*; ὄρθρου βαθέως, *about early* (lit. *deep*) *dawn*. A very few

genitives of place are found : *ποίας*, *by what way* ; *ἐκείνης*, *by that way* (understand *ὁδοῦ*, *way*, in each) ; *τοῦ λοιποῦ*, *for what remains*.

224. Dative

The *Dative proper*, as the *to* or *for* case, denotes the indirect object, or the person or thing interested in an action. We find it with a large variety of words like *give*, *say*, *please*, *resist*, *resemble*, *believe*, *serve*, *profit*, etc., where the examples are too numerous and obvious to need illustration. Then we have words implying *nearness*, especially compounds of *ἐν* and *ἐπί*, *upon* (of *motion*), and *πρός*, *towards*. A kind of possessive use appears with *εἰμί*, *be* ; *γίνομαι*, *become* ; *ὑπάρχω*, *be*. Luke 1¹⁴ *ἔσται χαρά σοι*, *there shall be joy for thee*, i.e. *thou shalt have joy*. Sometimes the verb is not expressed : Mark 1²⁴ *τί ἡμῖν καὶ σοί* ; *what (is there) to us and thee ? what have we and thou in common ?* A special case is the dative of *agent* : Luke 23¹⁵ *οὐδέν ἐστιν πεπραγμένον αὐτῷ*, *there is to him (= he has) nothing done*, i.e. *nothing has been done by him*. The dative of person interested may be seen in the following types. Rom. 6²⁰ *ἐλεύθεροι τῇ*

δικαιοσύνη, free unto (i.e. emancipated from) righteousness. Matt. 23³¹ *μαρτυρεῖτε ἑαυτοῖς*, you witness for yourselves. Rev. 2¹⁶ *ἔρχομαί σοι*, I come against thee.¹ So of person judging: Acts 7²⁰ *ἀστεῖος τῷ θεῷ*, fair in God's eyes. Jas. 2⁵, 2 Pet. 3¹⁴, 2 Cor. 12²⁰, 1 Cor. 1¹⁸.

225. *Locative* uses (*at* or *in*, sometimes *among*) have been largely superseded by preposition phrases. Compounds of *ἐν*, *in*, and *παρά*, *beside*, very often take this "dative of place." In a less materially local sense we have Matt. 5⁸ *καθαροὶ τῇ καρδίᾳ*, pure in the heart; 1 Cor. 14²⁰ *ταῖς φρεσίν*, in your minds, *τῇ κακίᾳ*, in evil; 2 Cor. 7¹¹ *ἀγνοῦς τῷ πράγματι*, pure in the matter. Point of time is expressed by the locative dative: Luke 24¹ *τῇ ἑορτῇ*, at the feast; 8²⁹ *πολλοῖς χρόνοις*, on many occasions.

226. *Instrumental* uses are translated by *with*. Denoting accompaniment, we generally find the prepositions *σύν* and *μετά* invading its province, there being left only a few cases where verbs of *uniting with*, *mingling*, *following*, *striving with*, etc., govern a dative of this kind. Other types

¹ This dative is known as that of "disadvantage," *dativus incommodi*.

to be referred to this head may be seen in the following examples: 1 Cor. 11⁵ ἀκατακάλυπτῳ τῇ κεφαλῇ, *with the head uncovered*. Acts 18²⁴ etc., ὀνόματι, *by name*. Matt. 6³⁰ πολλῷ μᾶλλον, *much more*. Matt. 15⁴ θανάτῳ τελευτάτω, *let him die with death*. (This is a very common idiom in the N.T. to translate the Hebrew construction described in § 296.) Luke 15¹⁷ λιμῷ ἀπόλλυμαι, *I am perishing with hunger*. Acts 22²⁵ τοῖς ἱμᾶσιν, *with the thongs*; 1⁵ ὕδατι, *with water*. Matt. 20¹⁸ κατακρινοῦσιν θανάτῳ, *shall condemn with death*. Acts 8¹¹ ἱκανῷ χρόνῳ, *during a long time*. Jas. 2²⁵ ἑτέρα ὁδῷ, *by another way*. χράομαι, *use*, always governs a dative, which belongs here: the verb originally meant *do oneself a service with*.

CHAPTER III

ADJECTIVES

227. Substantives and Adjectives do not very rigidly keep to themselves. A noun in apposition—as Acts 2²⁹ ἄνδρες ἄδελφοι, *brethren*, lit. *brethren men*—is much like an adjective; and adjectives, especially with the article, are being perpetually turned into nouns. In this last case we normally supply “man,” “woman,” or “thing,” according to the gender of the adjective; but in some phrases more precise words are supplied—thus ἡ ἐπιοῦσα (ἡμέρα), *the following day* (whence ἐπιούσιος in the Lord’s Prayer). The only other point needing mention is that very rarely a noun in the genitive replaces the adjective, as . Luke 16⁸ τὸν οἰκόνομον τῆς ἀδικίας, *the steward of unrighteousness, the unrighteous steward*. The position of adjectives

for epithet and predicate was described in § 205.

228. The *Comparative* has several constructions.

(a) The commonest is the genitive: see § 221. This is found also with the superlative *πρῶτος* (John 1¹⁵), as well as with verbs like *ὑπερβάλλω*, *excel*; *διαφέρω*, *differ from*, *excel*, etc. Note the abbreviation in John 5³⁶ *witness greater than John*, i.e. than the witness of John.

(b) *ἤ*, *than*, followed by the same case as that in which the comparative adjective stands. Thus 1 Cor. 14⁵.

(c) After *πλείων*, *more*, and *ἐλάττων*, *less*, the *ἤ* is often omitted in (b) when a numeral follows. Matt. 26⁵³.

(d) *ἤ* with a sentence. Rom. 13¹¹, John 4¹.

(e) *ὑπέρ*, *above*, or *παρά*, *beyond*, with accus., Luke 16⁸.

(f) Sometimes the positive with *παρά* (Luke 18¹⁴), or *ἤ* (Luke 15⁷), stands for the comparative.

Often the standard of comparison is left to be supplied from the context; or we may translate the comparative by *very*, *rather*, *somewhat*. See Acts 17²², 2 Cor. 8¹⁷ etc.; or, in adverbs,

2 Cor. 7⁷, 2 Tim. 1¹⁸. In Matt. 18¹ μείζων = "of higher rank": the question is, "What is the rule of precedence?" the comparative is not, therefore, equivalent to the superlative.

229. *Numerals.* (1) *Μία* is used for πρώτη in expressing the day of the week, except in one place. (2) Note the idiom in 2 Pet. 2⁵ ὄγδοον Νῶε, *Noah as the eighth, i.e. with seven others.* (3) Distributives are generally expressed by repeating the cardinal. Mark 6⁷ δύο δύο, *two by two.* (Cf. Mark 6³⁹ συμπόσια συμπόσια, *by companies.*) Sometimes ἀνά or κατά may be used, as Luke 10¹, ἀνὰ δύο, *two by two.* Occasionally this preposition behaves like a mere adverb, not governing a case: thus Mark 14¹⁹ εἰς κατὰ εἰς, *one by one.*

CHAPTER IV

PREPOSITIONS

230. Prepositions were originally adverbs, and are still so used when compounded with verbs, rarely also when apart. We can trace the adverbial meaning by analysing some examples where the preposition "governs a case" of noun or pronoun. The cases concerned originally expressed of themselves local relations, which adverbs could make more precise. Thus the accusative denoted *motion to*, the genitive (ablative) *motion from*, the dative (locative) *rest at*. *Εἰς τὴν γῆν* = *to-the-land inwards*, i.e. *into it*; *ἀπ' ἐκείνου* = *from-him away*; *ἐν τῇ γῇ* = *at-the-land within*, i.e. *in it*. This will help us to understand how prepositions can have such wholly different meanings with different cases. Thus *παρά* = *beside*: with the genitive, then, it

describes *motion from beside*, with dative *rest beside*.

231. The following are the prepositions used in the N.T., with the cases they accompany. For their meanings, see the Lexicon. Generally the *first* equivalent given to each in § 233 is the primary meaning of the preposition.

I. With *one* case only. *A.* Genitive: ἀντί, ἀπό, ἐκ, πρό. *B.* Dative: ἐν, σὺν. *C.* Accusative: ἀνά, εἰς.

II. With *two* cases (Genitive and Accusative): διὰ, κατά, μετά, περί, ὑπέρ, ὑπό.

III. With *three* cases (Genitive, Dative, Accusative): ἐπί, παρά, πρὸς (in older Greek ἀμφί).

These eighteen prepositions are constantly being prefixed to verbs, as εἰσβάλλω, from βάλλω. No other adverbs can be thus used "in composition." About a score of adverbs differ only in this disability from the prepositions just given: thus χωρίς, μέχρι, πλήν, ἔνεκα, χάριν. All take gen. only, except ἐγγύς (gen. and dat.) and ἄμα (dat.). They are called "*improper prepositions*."

232. The exact rendering of prepositions is

a matter of great importance, and sometimes of difficulty. A few examples may be given, where important corrections are made by the R.V., or some special remark is needed.

Ἀντί=*instead of*, must be carefully distinguished from ὑπέρ=*on behalf of*: see Gal. 2²⁰, Matt. 20²⁸.

Διὰ=*through* (gen.), is important in Matt. 21¹⁵, etc. (R.V.). Carefully distinguish διὰ with acc.=*because of*: Heb. 2¹⁰, 1 Cor. 11⁹. 12.

Ἐκ=*from*, is often misunderstood in Phil. 3⁵ (i.e. *born of*). So is μέχρι=*as far as*, in 2⁸.

Ἐν=*in*, has profound significance in such phrases as the Pauline ἐν Χριστῷ (Phil. 4⁷ etc.), where A.V. mistranslates. Cf. John 17²¹. With τῷ ὀνόματι (John 16²⁴) it is much deeper than ἐπί (*on the basis of*): Mark 9³⁸. 39. Notice ἐπί (dat.) in 1 John 3³, *this hope set on Him* (R.V.).

Εἰς, *into*, often shares the significance of ἐν: cf. Rom. 6³, and the phrase πιστεύειν εἰς, *believe into*, i.e. come by faith into union with.

233. The following are the principal meanings of the prepositions when compounded with verbs. Noun and adjective compounds are excluded for simplicity's sake.

Ἀμφί=*around* (ἀμφιέννυμι).

Ἀνά=*up* (ἀναβαίνω); *up again, back* (ἀνακάμπω); *again* (ἀνασταυρόω). Cf. Latin and English words in *re*-.

Ἀντί=*against* (ἀντιλέγω), *opposite* (ἀντιπαρέρχομαι), *in return* (ἀντικαλέω), *instead* (cf. the noun ἀντίλητρον).

Ἀπό=*away, off* (ἀπολύω), *back* (ἀπαιτιά), *un-* (ἀπελπίζω),

often *intensive* (ἀποκτείνω=kill off, ἀπέχω=have in full). Cf. words in *ab-*.

Διά=through (διαβαίνω). Also (=thoroughly) *intensive* (διαφθείρω). Very often answers to the prefix *dis-*, δι- (διαφέρω, διαδίδωμι).

Εἰς=into (εἰσάγω), to (εἰσακούω).

Ἐκ=out (ἐκβάλλω), from (ἐκρέμαμαι). Also (=out and into) *intensive* (ἐκπειράζω).

Ἐν=in (ἐγκρύπτω), into (ἐμβαίνω), upon (ἐμβλέπω). Cf. words in *in-* (when not negative).

Ἐπί=upon (ἐπιβαίνω), towards, to (ἐπακούω), in addition (ἐπισυνάγω), and hence *intensive* (ἐπιγινώσκω); again (ἐπαιτίω), against (ἐπανίστημι), over (ἐπισκέπτομαι).

Κατά=against (κατακρίνω), down (καταφέρω). Hence (=down-right) *intensive* (καταφιλέω).

Μετά=with (μετέχω). Often denotes *quest* (μεταπέμπω), or *change* (μετανοέω).

Παρά=beside—to (παραλαμβάνω), from (παραρρῖω), at (πάρειμι); along (παραλέγομαι), amiss (παρακούω), past (παρέρχομαι), compared with (παρομοιάζω), underhandedly (παρεισάγω=bring in by a side way).

Περί=around, about (περιβάλλω), over and above (περιποιέω), to excess (περιεργάζομαι).

Πρί=before (προβαίνω, προγινώσκω, forth (προβάλλω). Cf. words with prefix *fore-*.

Πρός=towards (προσέρχομαι), to (προσάγω), against (προσκόπτω), besides (προσδαπανάω).

Σύν=with (συγχαίρω), together (συνωδίνω, συγκύπτω), altogether (συντελέω).

Ὑπέρ=over (ὑπεραίρω), beyond (ὑπερβάλλω), abundantly (ὑπερνικάω). Cf. words in *over-* and *super-*.

Ὑπό=under (ὑποδέω). Denotes *subjection* (ὑποτάσσω, compliance (ὑπακούω), secrecy (ὑποβάλλω), or *diminution* (ὑποπνέω). Cf. words in *sub-*.

CHAPTER V

THE VERB—VOICE, MOOD, AND TENSE

234. *Voice.* The Active and Passive Voices generally coincide with our own. The Middle Voice has disappeared from nearly all the languages of our family, and it is very hard to give any general description of its force. We may get a rough approximation thus. In Luke 12¹ *προσέχετε ἑαυτοῖς*, *take heed for yourselves* (dat. of "person interested," § 224), differs little from ver. 15 *φυλάσσεσθε*, *be on your guard*, being, however, somewhat more emphatic. The original uses of the Middle probably lay not very far away from this idea. The various shades of meaning may be shown in the following examples:—(1) *προσκαλοῦμαι*, *I call to myself*; *ἀπωθοῦμαι*, *I thrust away from myself*; *νίπτομαι* (*τὰς χεῖρας*), *I wash my (hands)*; *ἀπογράφομαι*,

I have myself enrolled; ἐβουλεύσαντο, they took counsel among themselves; βαπτίζομαι, I submit myself to baptism. (2) Where a distinct meaning arises: καταλαμβάνομαι, *I (seize in my mind) comprehend; αἰρούμαι, I (take for myself) choose; πείθομαι, I (persuade myself) obey; ἀποδίδομαι, I (give away for myself) sell.* Sometimes the force of the Middle lies beyond the reach of our analysis. And as the Middle and Passive coincide except in their Aorist and Future forms, it often becomes a matter for exegesis to decide under which head an example is to fall.

Rarely the Middle is directly reflexive, as ἀπάγχομαι, *I hang myself.*

235. *Deponents* are Middle verbs without active forms, but with practically Active meaning. Their Passive tenses are sometimes without Passive force.

236. The use of the *Tenses* is a most important subject for the exegesis of the N.T. The student cannot learn too soon that the tenses are used with absolute accuracy by the N.T. writers, and he will soon realise how much is lost in meaning by inexactness.

The following are the chief points to be observed on the several tenses of the Indicative. Their normal meanings were given in § 63.

237. The Present and Imperfect are *continuous* tenses. This means that they contemplate action as *in progress*, noting the time taken in accomplishment. See § 242.

Present

The Present, as in English, often denotes future or past time. Future time—cf. our “he *is coming* to-morrow”—may be seen in Matt. 26², John 14³ etc.; the event is pictured as inevitable, or as already on its way. The “historic” present, as in Matt. 26⁴⁰, John 1²⁹, is a pictorial tense, denoting the act as vividly before our eyes. The only case where we are obliged to translate the Present by any other tense in English is when it comes with words like *πάλαι*, *long*; *ἀπ’ ἀρχῆς*, *from the beginning*, where our idiom requires the Perfect; thus John 15²⁷ *ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστέ*, *ye have been with me from the beginning*. Since, however, English is less disposed than Greek to give in dependent clauses the speaker’s exact words, we should usually

make a further exception in such sentences as John 2⁹ οὐκ ᾔδει πόθεν ἐστίν, *knew not whence it was*; the Greek keeps the original words, “*whence is it?*” So Matt. 2²² ἀκούσας ὅτι Ἰ. βασιλεύει, *having heard that Archelaus was reigning*.

238. Imperfect

The Imperfect is, of course, used in very many places where it is not necessary to insist on a more cumbrous translation to preserve the distinction from the Aorist. But the student should always apply the equivalents given here to make sure why the Imperfect is used. In a number of very important texts the whole sense of the passage would be lost by confusing Imperfect and Aorist. A few examples may be indicated. In Mark 9³⁸, Acts 26¹¹, Matt. 3¹⁴, Acts 7²⁶, Luke 1⁵⁹, translate *tried to*; the Imperfect distinctly suggests that the effort was unsuccessful. In Luke 5⁶ (*were breaking, began to break*) and the next verse (*were sinking*—the Infin. answers to an Imperf. indic.: see § 242) we have similarly an *incomplete* action described. Often the Imperfect is strikingly

pictorial; Mark 16³ *they were saying*—their anxious topic all the way. So 5²⁸ etc. Repeated or continuous action in the past may be seen in Gal. 1¹³ *I used to persecute and ravage*.

239. *Perfect and Pluperfect*

The Perfect describes a completed action. Thus Luke 13² *ὅτι ταῦτα πεπόνθασιν*, *because they have suffered these things*. It is constantly used to describe events that have a *permanent record* (especially in O.T. Scripture) or *abiding results*. The student may note for himself the telling force of the tense as seen in such passages as John 3¹⁸, 5^{24, 45}, 17¹⁰, 1 Cor. 15⁴, 2 Cor. 12⁹, Heb. 11¹⁷. In the last passage note the effective contrast of *προσενήνοχεν* (Perf.), *hath offered*, and *προσέφερεν* (Imperf.), *was offering*. The former depicts an event for ever enshrined in Scripture as an example: it is "completed," for the will implied the deed. The latter reminds us that in *fact* the deed was not consummated.

The Pluperfect is simply the corresponding Past.

240. *Aorist*

The Aorist is the ordinary narrative tense, and answers exactly to our own Preterite. Being a "momentary tense" (§ 242), it describes an event as a *single whole*, without regarding the time taken in its accomplishment. Thus it may describe what happened in a moment (as Matt. 7²⁷ προσέκοψαν, *smote upon*), or what took time (as in Acts 16⁶, where διήλθον, *went through*, describes a long journey). When once the exact meaning of the tense is seized, we may often follow English idiom and use other tenses, if we do not thereby alter the sense. In subordinate clauses, after *when*, *who*, etc., we may use our Pluperfect: cf. Acts 9²⁷. With ἤδη, *already*, and a few such words, we may translate by our Perfect, Phil. 3¹². There are other instances where our Perfect is a neater rendering, and does not materially alter the sense: thus see R.V. in Acts 10^{14. 15. 28}. In Jas. 1^{11. 24} the R.V. gives the Present, regarding these as cases of the "Gnomic Aorist," in maxims and general statements. But we must rigidly keep the Preterite in the following typical passages:

Matt. 17⁵ εὐδόκησα, *I was well pleased*; 12¹⁸ ἡρέτισα, *I chose*: the time is the epoch in the divine counsels when the Son was appointed to His redeeming work. John 15⁹ ἐβλήθη ἔξω καὶ ἐξηράνθη, *he was cast forth and withered*, inevitably and immediately as the vital union ceased.

241. Future

The Future may be continuous or momentary. If the continuous sense is to be emphasised, a compound tense may be used, made by combining the Present Participle with the Future of εἶμι, *am*. So Luke 5¹⁰ ἔσθι ζῶντων, *thou shalt be taking men*. The Future is used in the senses of our *shall* and *will* tense, as (1) *you will go*; (2) *will you go*? (3) *you shall go*.

242. A completer system of Tenses would include the nine produced by expressing *continuous*, *momentary*, and *completed* action in *past*, *present*, and *future* time. English can express all these, and more, but Greek is defective, as may be seen from this table of the Indicative tenses.

A. *Continuous*

Present : λύω = *I am loosing*. (*Wanting* : λύω often = *I loose*.)

Past : ἔλυον (Imperf.) = *I was loosing*. ἔλυσα (Aor.) = *I loosed*.

Future : λύσω (ἐσομαι λύων) = *I shall be loosing*. λύσω = *I shall loose*.

C. *Completed*

Present : λέλυκα (Perf.) = *I have loosed*.

Past : ἐλελύκειν (Plup.) = *I had loosed*.

Future : see §§ 75 and 245 (end).

For the tenses of the Participle, see § 254. In the Imperative, Subjunctive, Optative, and Infinitive the distinction of A and B (above) prevails: the Present looks on the action as *in progress*, the Aorist on it as *one whole*. The few Perfects are explained as in § 239; and the Future infin. λύσειν = *to be about to loose*.

243. The *Moods* are six in number, of which the first four (as in §§ 63 to 66) belong to what is called the *Finite Verb*. The other two, Infinitive and Participle, differ from these in combining with verbal functions those of the noun or adjective.

244. *Imperative*

The Present brings out *continuous* or *repeated* action; the Aorist either affects a *single* action, or leaves the kind of action undetermined. Cf. Matt. 6³³, Luke 6³⁰ with Matt. 6⁹⁻¹³ 5⁴².

245. *Subjunctive*

The Subjunctive was originally the *shall* or *will* mood, which accounts for its approximations to the Future tense. The following are the principal uses of the Subjunctive:—With *μή*, in the Aorist, it regularly expresses *prohibition*; Mark 10¹⁹ *μὴ κλέψῃς*, *do not steal*. *Resolve* and *deliberation* appear respectively in such uses as: John 14³¹ *ἄγωμεν*, *let us be going*; Mark 12¹⁴ *δῶμεν ἢ μὴ δῶμεν*, *shall we give or not give?* Rom. 10¹⁴ *πῶς πιστεύσωσιν*, *how are they to believe?* Luke 9⁵⁴ *θέλεις εἰπωμεν*, *wilt thou we should command?* So very frequently after *ἵνα*, *in order that*; *μή*, *lest* (§ 279). Further, the Subjunctive is usual in dependent clauses introduced by compounds of *ἄν* or *ἐάν* (§ 266), such as *ὅταν*, *whenever*; *ἐάν*, *if*; *ὅς ἄν* or *ὅς ἐάν*, *whosoever*, etc. Note that when an *Aorist* Subjunctive follows these we

translate by the *Future Perfect*. Thus Mark 9¹⁸ *ὅπου ἐὰν καταλάβῃ, wherever it shall have seized him*; Luke 10³⁵ *ὅτι ἂν προσδαπανήσῃς, whatsoever thou shalt have further spent*.

246. Optative

The Optative, the old *may* or *might* mood, is rare in the N.T. We find it used in *wishes*: 1 Pet. 1² *χάρις πληθυνθείη, may grace be multiplied*; Gal. 6¹⁴ *ἐμοὶ μὴ γένοιτο, may it never be for me*! The other uses are *potential*, and may be left for further explanation in §§ 258, 268, 275, 277, 279, 286, 294. Thus 1 Pet. 3¹⁴ *εἰ πάσχοιτε, if ye were to suffer*. Acts 25¹⁶ *πρὶν ἢ ἔχῃ, before he could have*. Luke 22²³ *συνζητεῖν τὸ τίς ἄρα εἴη, to question which it might be*. Acts 26²⁹ *εὐξαίμην ἂν, I should pray*. Luke 6¹¹ *τί ἂν ποιήσαιεν, what they would do*. For the very important particle *ἂν*, see § 268.

247. Infinitive

The Infinitive, just as in English, is essentially the case of a noun. In Greek it is Dative or Locative: thus *λύειν* is originally *for loosing* or

in loosing. There are many uses which explain themselves immediately by thus referring them to their starting-point; but we naturally find many uses inconsistent with it. The Infinitive may be a mere indeclinable verb-noun, taking the article. The same thing has happened, except the use of the article, in English phrases like "*To err is human*." Putting this second class apart by itself, we may note the following typical uses:—

248. Matt. 2²; John 21³ ὑπάγω ἀλιεύειν, *I go a-fishing* (purpose); Rev. 16⁹ οὐ μετενόησαν δοῦναι, *did not repent unto giving* (consequence); Heb. 11¹⁵ καιρὸν ἀνακάμψαι, *opportunity for returning*; 2 Tim. 1¹² δυνατὸς φυλάξαι, *able for guarding*. These are often called "complementary" infinitives. They are at once understood by the use of the English verbal noun in *-ing*, as above. The infinitive of *consequence* is generally accompanied by ὥστε: see § 283.

249. Infinitive as *subject*, Matt. 12¹⁰ εἰ ἔξεστι θεραπεύειν, *is healing allowed?* Rom. 7¹⁸ τὸ θέλειν παράκειται, *the willing is present*. As *object*, Acts 25⁹ θέλεις κριθῆναι; *dost thou wish for being judged?* Phil. 2¹³ ὁ ἐνεργῶν τὸ θέλειν καὶ τὸ ἐνεργεῖν, *who worketh in you the willing and*

the working. When an Infinitive requires a subject, it is regularly in the *Accusative*: thus Matt. 17⁴ *καλόν ἐστιν ἡμᾶς ὧδε εἶναι*, *it is good that we are here.* When, however, the subjects of the principal verb and of the verb in the dependent clause are the same—"I say that I am," "you know that you are," etc.—the subject is not expressed, but words in agreement with it stand in the *Nominative*: see Matt. 19²¹, Mark 9³⁵; Luke 19¹⁴.

250. The Infinitive appears freely with τοῦ and τῷ in all the ordinary senses of a noun in the Genitive or Dative case. 2 Cor. 2¹³ τῷ μὴ εὐρεῖν με, *through my not finding*; Heb. 2¹⁵ διὰ παντὸς τοῦ ζῆν, *through the whole life* (living); Acts 14⁹ πίστιν τοῦ σωθῆναι, *faith of* (i.e. for) *being saved.* Developed out of this Genitive Infinitive we have a large number of freer uses, where τοῦ with Infinitive does not depend on a noun in this way, but expresses *purpose* or *consequence*, or takes the place of other Infinitives among those in §§ 248 and 249, without any perceptible difference. Examples of τοῦ with Infin. of purpose are Luke 24²⁹ τοῦ μέναι, *in order to abide*; Matt. 24⁴⁵ τοῦ δοῦναι, *that he*

should give. For the more extended use, cf. Acts 3¹² πεποιηκόσιν τοῦ περιπατεῖν αὐτόν, *made that he should walk*; 10²⁵ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, *it came to pass that Peter entered*; 15²⁰ and 21¹². Cf. § 282.

251. The conjunction πρίν or πρὶν ἢ, *before*, is usually followed by the Infinitive. John 4⁴⁹ κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου, *come down before my child die*. Acts 7² πρὶν ἢ κατοικῆσαι αὐτόν, *before he dwelt*.

252. Participle

There is not much in the use of the participle which the student cannot understand by using its counterpart in English. The Greek participle is, however, much more flexible and more widely used. The most important point to be remembered is the difference made by the presence of the article. With it, the participle becomes a noun, though still subject to tense differences, and governing cases. Thus Matt. 2²⁰ οἱ ζητοῦντες τὴν ψυχὴν, *the seekers-of the life*. Without the article it is purely verbal, answering generally to a temporal, concessive, causal, or conditional

clause. (See §§ 288, 289, 276.) Various paraphrases are applied in translation. Thus λύσας becomes *when, although,¹ because, if he loosed*, etc., according to the context. The participle with the article is usually translated by a relative clause, as Rev. 1⁵ τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι, *to him that loveth us and loosed us*.

253. Very little need be said about the uses of the participle as a whole. For the Genitive Absolute, see § 221. Notice that periphrastic constructions of the participle with parts of the verb εἰμί, *am*, are very common in the N.T.: their force will generally be ascertained from a literal translation. The use of the participle after verbs of *knowing* should be mentioned: thus Heb. 13²³ γινώσκετε Τιμόθεον ἀπολελυμένον, *understand that Timothy has been released*.

254. The *Tenses* of the participle require careful study. (1) The *Present* answers to the Present and Imperfect Indicative, but the cases where a past sense is admitted must be very

¹ The *concessive* use of the participle. This is the regular way of expressing *although*: sometimes καίπερ is added, as in Heb. 5⁸ καίπερ ὦν, *although he was*.

carefully watched. Apart from the past time, the *incompleteness* shown in the Imperfect (§ 238) is often very apparent, and is sometimes very important exegetically. Thus 1 Cor. 1¹⁸ οἱ σωζόμενοι, *those who are being saved*, οἱ ἀπολλύμενοι, *those who are perishing*; where the Present describes the two classes of men simply as *on the road to* the several goals of salvation and perdition. With the article the present participle becomes a noun which is often virtually timeless: thus Eph. 4²⁸ ὁ κλέπτων, *the stealer*—ὁ κλέψας would describe one who stole at some definite time in the past;—Matt. 27⁴⁰ ὁ καταλύων τὸν ναόν, *the destroyer of the temple*. (2) The *Aorist* describes a single act in the past, generally preceding the action of the main verb, but often contemporaneous with it, when it is in past time. The most convenient translation is to use our Indicative followed by *and*: thus Acts 5¹⁰ εἰσελθόντες εὗρον, *they came in and found*; Matt. 4⁴ ἀποκριθεὶς εἶπεν, *he answered and said*. See also § 252. (3) The *Perfect* Participle answers always to the Perfect (rarely Pluperfect) Indicative, showing the same invariable idea of

completeness and permanence. Thus Matt. 28⁵ τὸν ἐσταυρωμένον, *who hath been crucified*; Rev. 5⁶ ὡς ἐσφαγμένον, *as one that hath been slain*: both depict the *unchangeable fact* of the Redemption. 1 Pet. 2¹⁰ οἱ οὐκ ἤλεημένοι, *those who had been uncompassionated ones (a state)*; νῦν δὲ ἐλεηθέντες, *but who now received compassion (the act of grace)*. (4) The *Future Participle* needs little comment. Thus 1 Cor. 15³⁷ τὸ σῶμα τὸ γενησόμενον, *the body that will be*. Sometimes it expresses purpose: Acts 8²⁷ ἐληλύθει προσκυνήσων, *he had come to worship* (lit. *about-to-worship*).

255. *Verbals in -τός and -τέος.*

The adjective in -τέος answers to the Latin Gerundive. It only occurs once: Luke 5³⁸ οἶνον νέον βλητέον, *one must put new wine*. That in -τός is an old Past Participle Passive, historically equivalent to the Latin Passive Participle in -tus (-sus) and the English in -d. It often retains that meaning, as in γνωστός, *known*; θεό-πνευστος, *God-inspired*. Sometimes in intransitive verbs it is Active, as ἄ-πταιστος, *not stumbling*. Often it denotes capability, as παθητός, *capable of suffering*; ὁρατός, *visible*.

CHAPTER VI

ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS

256. GREEK, even in the Hellenistic stage, is rich in "particles," but we must leave most of them to the Lexicon and mention only those which affect constructions. We may take first the two ways of saying *not*.

οὐ and μή.

What is said here applies not only to the simple words *οὐ* (or *οὐχί*—before vowels *οὐκ*, before *ἡ οὐχ*) and *μή*, but to the compound words *οὐδέ*, *μηδέ*, *nor, not even*; *οὔτε, μήτε, nor*; *οὐκέτι, μηκέτι, no longer*; *οὐδεῖς, μηδεῖς, none*, etc.

The essence of the difference is that *οὐ* is *objective*, having to do with *facts*; *μή* is *subjective*, dealing with conceptions of *will* and *thought*:

οὐ denies, *μή* forbids, deprecates, disclaims. In the interval between classical and N.T. Greek, *μή* has largely encroached on the original territory of *οὐ*, partly because many statements of fact might be also expressed as conceptions of the speaker, partly because the great predominance of *μή* with some of the moods tended to eject *οὐ* from the few uses left to it in those moods. The result is that *οὐ* is almost entirely confined to the indicative in N.T. Greek, while *μή* practically monopolises the other moods, and may appear with the indicative in the if-clause (*protasis*, see § 270) of a conditional sentence and in a few other constructions. The rules will come out as we go along. In the N.T. *οὐ* is about twice as common as *μή*.

257. In places where either *οὐ* or *μή* may grammatically be used, we shall generally find that *οὐ* simply reverses the meaning of a single word or statement, while *μή* suggests a mental process of condition, cause (in N.T. Greek), or classification. Thus 1 Cor. 1²⁸ *τὰ μὴ ὄντα* = *things reckoned as nothing, nonentities*; *τὰ οὐκ ὄντα* = *things non-existent*. John 10¹² *ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν* = *he who is a hireling and is*

not a shepherd: ὁ μὴ ὢν would mean *whoever is not* —a class, whereas here a typically *individual* is depicted. Compare also John 3¹⁸ with 1 John 5¹⁰. In the former, ὁ μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν = *he who believeth not hath been judged already for not having believed*: unbelief is the charge on which sentence is passed. In the latter, ὅτι οὐ πεπίστευκεν = *because he hath not believed*: here simply the *fact* is recorded. These examples will indicate the general lines of a distinction which is sometimes almost too subtle to grasp with certainty.

258. In *questions*, the different use of οὐ and μή is very clear. Οὐ introduces a question expecting the answer *yes*, like our “Is it *not* so?” Μή either expects the answer *no*, as in John 7⁵¹ 9²⁷ etc., or puts a tentative question: thus John 4²⁹ μήτι οὗτός ἐστιν ὁ χριστός; *can this possibly be the Christ?* Out of this we get a use of μή = *perhaps* (*can it be that . . .?*). Thus Matt. 25⁹ μήποτε οὐ μὴ ἀρκέσῃ, *perhaps there will be by no means enough*. We have also a use of μή in “indirect questions” (§ 294): as Luke 11³⁵ σκόπει μὴ τὸ φῶς σκότος ἐστίν, *consider whether*

the light can really be darkness. Luke 3¹⁵ δια-
 λογιζομένων πάντων μή ποτε αὐτὸς εἴη ὁ χριστός,
*while all were discussing whether perhaps he were
 really the Christ.*

259. A development of this use of μή is seen
 in clauses after verbs of *fearing*. Thus Gal.
 4¹¹ φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα is
*really two clauses: I am afraid about you—can
 I really have laboured in vain?* A fear relating
 to the past being thus put in the indicative, one
 regarding the future appears with μή and the
 subjunctive, the explanation being historically the
 same as before. Acts 27¹⁷ φοβούμενοι μή εἰς τὴν
 Σύρτιν ἐκπέσωσιν, *fearing they might be cast into
 the Syrtis.* Fearing that something may not
 happen is naturally expressed with μή . . . οὐ:
 2 Cor. 12²⁰ φοβοῦμαι μή πως οὐχ οἷους θέλω
 εὕρω ὑμᾶς, *I fear I may haply find you not what
 I wish.*

260. Much like this is the use of μή after
 verbs like βλέπω, ὁρῶ, *take heed*. Mark 13⁵
 βλέπετε μή τις ὑμᾶς πλανήσῃ, *take heed no one
 lead you astray.* A future indicative instead of
 a subjunctive indicates a danger imminently

feared. Col. 2⁸ βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, *take heed there shall be no one who makes prize of you.*

261. In all these sentences — where the originally *independent* character of the clause introduced by μή can be seen in a moment by translating after the model adopted above for Gal. 4¹¹—we see that it would be possible to translate μή *lest*. This prepares us for finding μή introducing clauses of *purpose*, where the independent origin is equally traceable. Thus Matt. 5²⁵ μή ποτέ σε παραδῶ, *lest at any time he deliver thee up.*

262. *Combinations* of negatives must be carefully noted. Very rarely two negatives cancel each other, as 1 Cor. 12¹⁵; Acts 4²⁰. Negatives followed by *compound* negatives in the same clause form a strengthened negative, as in old English and “vulgar” English of to-day. Thus Luke 23⁵³ οὐ οὐκ ἦν οὐδεὶς οὐπω κείμενος, *where no one had yet lain*; Mark 11¹⁴ μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι, *may no man any longer eat fruit off thee.*

263. Entirely distinct is the idiomatic combination of *οὐ* and *μή* (or their compounds), where no words come between them : it is used in very strong denials and prohibitions, the verb appearing in the aorist subjunctive or future indicative. Thus Matt. 5¹⁸ *οὐ μή παρέλθῃ*, *shall in no wise pass away*; Matt. 16²² *οὐ μή ἔσται*, *this shall never be*; Matt. 15⁵ *οὐ μή τιμήσει*, *he shall in no wise honour*. The curious example in Matt. 25⁹ was translated in § 258. Cases of *μή* followed by *οὐ* will give no difficulty, as each negative has its own separate construction.

264. Greek idiom allows what appears to us a superfluous negative after verbs of *denying* and of *hindering*. So 1 John 2²² *ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός*, *he who denies that Jesus is the Christ*, lit. “denies, (saying) that he is not.” Gal. 5⁷ *τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι*, *who hindered you from obeying the truth?* lit. “so as not to obey.”

265. Uses of *ἄν*.

The particle *ἄν* can hardly ever be translated separately, but it has the most extensive influence

upon the meaning of the sentences in which it appears. As in the case of οὐ μὴ above, space will forbid our giving the history of its development. "Αν has two entirely distinct uses: (A) when closely connected with pronoun or conjunction; (B) when constructed with the verb. (*Historically*, it belongs to the verb even in A.)

266. (A) In these constructions ἄν is equivalent to our enclitic, *ever*. Thus ὅς ἄν or ὅς ἐάν, *whoever*; ὅταν, *whenever*; ὅσοι ἄν, *as many as*, ἕως ἄν, *until*; ἐάν¹ (for εἰ + ἄν), *if*. We find these words constructed with Indicative or Subjunctive. The former is usually a past tense: thus Mark 6⁵⁶ ὅπου ἂν εἰσεπορεύετο, *wherever he entered*. The Subjunctive is the normal and classical construction. The *present* subjunctive is used for possible, usual, or continued actions: Col. 3¹⁷ πᾶν ὅτι ἐὰν ποιῇτε, *whatever ye do*. The *aurist* subjunctive requires strictly the future-perfect tense to represent it in this construction: Matt. 10¹¹ εἰς ἣν ἂν πόλιν εἰσέλθῃτε, *into whatever city ye*

¹ In St. John's Gospel we sometimes find ἄν as a short form for ἐάν=*if*. Conversely, in the A constructions ἄν is often spelt ἐάν: the learner must carefully distinguish this ἐάν from the former.

shall have come; 21²² πάντα ὅσα ἂν αἰτήσητε, *all things whatsoever ye shall have asked*.

267. In combination with καί (written καῶν), ἄν sometimes exerts no influence on the construction. We must not stay to explain. Thus, in Mark 6⁵⁶ καῶν, *even*, practically is the same as καί.

268. (B) When ἄν is construed with the verb it always gives it a *conditional* meaning, the statement being only made if a certain condition holds. When the verb is in the *optative*, it is not yet clear whether the condition will hold or not; when in the *indicative* (imperfect or aorist, rarely pluperfect), the contingency is no longer possible, as the condition has been unfulfilled. The sentences coming under this head will be fully treated in §§ 270–278.

269. Some verbs possess in themselves this contingent force without the help of ἄν. Thus ἔδει, ἐχρήν, *it was necessary*; καλὸν ἦν, *it was good*. Greek idiom said “he was bound to do so,” whether he did it or not: the *ought*, etc., was the same in either case. In Acts 25²² ἐβουλόμην is not exactly *I should like* (βουλοίμην ἄν), but *I was wishing*, as we might say, “I was thinking I

would hear him." Occasionally the omission of ἄν in a contingent statement emphasises the certainty of a result: so Gal. 4¹⁵ τοὺς ὀφθαλμοὺς ἐδῶκατέ μοι, *you* (as good as) *gave me your eyes*. See § 273.

270. Conditional Sentences

The classification of sentences expressing contingent statements, etc., is a very important subject, but may be dismissed briefly here. The sentences vary widely in form, but not on lines differing much from English idiom. We must begin by defining the *Protasis*, the clause containing or implying *if*, and the *Apodosis*, which contains the statement, question, or command. The Apodosis may, of course, take any form which can be taken by an independent principal sentence unencumbered with a contingency. The Protasis is generally introduced by a word meaning *if*: but it is obvious that the same sense may often be given by *when*, etc., by a relative, or by a participial clause, such as a genitive absolute. The Negative in a protasis, or any clause which performs that function, is naturally μή. When, however, the meaning of a single word, rather

than that of the whole sentence, is to be reversed, we often find *οὐ*; and we sometimes find *εἰ* . . . *οὐ* meaning *if . . . not . . .*, with emphasis on the negative, where *εἰ μή* would have meant *unless*.

The classification following includes only the most normal types: the classes are often crossed, and special types can appear for special meanings.

271. I. Simple Conditions in present or past time.

Protasis, *εἰ* with indicative; *Apodosis*, generally indicative, always *without ἄν*.

These sentences merely join together a condition and a result without any indication as to the probability or improbability of the condition. Acts 25¹¹ *εἰ ἀδικῶ, οὐ παραιτοῦμαι τὸ ἀποθανεῖν*, *if I am a criminal, I do not deprecate death*. Acts 5³⁹ *εἰ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε*, *if it is of God, ye will not be able*. Matt. 19¹⁷ *εἰ θέλεις εἰσελθεῖν, τήρει*, *if thou dost desire to enter . . . keep . . .* Matt. 12²⁶ *εἰ ὁ Σ. τὸν Σ. ἐκβάλλει, ἐμπερίσθη*, *if Satan is casting out Satan, he was divided* (in this particular case—and every such case).

272. Many conditional sentences of this class

are *general*, attaching the result to a condition which is true or untrue generally, and not only on a particular occasion. Here we find *ἐάν* with subjunctive more often than *εἰ* with indicative. Thus Rom. 14²³ *ἐάν φάγη κατακέκριται, if ever he shall have eaten, he has been already condemned.* John 8¹⁶ *ἐάν κρίνω ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστιν, if ever I judge, my judgment is true (real).* Rom. 14⁸ *ἐάν ζῶμεν, τῷ κυρίῳ ζῶμεν, if we live, we live for the Lord.* 1 Cor. 15³² *εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίνωμεν, if dead men are not raised, let us eat and drink.*

273. II. Unfulfilled Conditions in present and past time.

Protasis, *εἰ* with indicative, imperfect for present time, aorist for past.

Apodosis, indicative with *ἄν*, imperfect for present time, aorist for past.

Obviously the protasis and apodosis may belong to different times. Thus Luke 7³⁹ *εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἄν, if he were the prophet (as he clearly is not), he would perceive: both present time.* Heb. 4⁸ *εἰ Ἰ. κατέπαυσεν, οὐκ ἂν ἐλάλει, if Joshua had given them rest (but he did*

not), God *would not speak* (as He does) . . . : *past* and *present* time. Matt. 11²¹ εἰ ἐγένοντο . . . πάλαι ἂν μετενόησαν, *if the works had taken place . . . , they would have repented long ago: both past.* John 14²⁸ εἰ ἠγαπήτέ με, ἐχάρητε ἂν, *if ye loved me (now), ye would have rejoiced (when I spoke): present and past.*

For omissions of ἂν (§ 269), cf. John 15²² 19¹¹ etc. In 1 Cor. 12¹⁹, Heb. 7¹¹, may be seen substitution of a question for the apodosis.

274. III. Future Conditions.

Protasis, εἰ ἂν with subjunctive (rarely indicative, or εἰ with subjunctive).

εἰ with future indicative (more emphatic).

Apodosis, future indicative, sometimes the imperative.

Thus Matt. 28¹⁴ εἰ ἂν ἀκουσθῇ, πείσομεν, *if it shall have been heard . . . , we will persuade him.* John 7¹⁷ εἰ ἂν τις θέλῃ ποιεῖν, γινώσεται, *if any one willeth to do, he shall know; 7³⁷ εἰ ἂν τις διψᾷ ἐρχέσθω, if any man thirst, let him come.* (These last two might be classed as *general conditions* under I.) Matt. 26³³ εἰ πάντες σκανδαλισθήσονται, ἐγὼ οὐδέποτε σκανδαλισθήσομαι, *if all*

shall be made to stumble, I shall never be made to stumble.

275. A less vivid form of future condition is common in classical Greek, having *εἰ* with optative in Protasis, and optative with *ἄν* in Apodosis. This is not found in the N.T., but the two parts are used separately. Thus when a future condition is connected with a main clause in past time, we find *ἐάν* with the subjunctive sometimes replaced by *εἰ* with optative: Acts 20¹⁶ *ἔσπευδεν εἰ δυνατόν εἶη . . . γενέσθαι*, *he was eager, if it should be possible, to be . . .* So Acts 24¹⁹, which in present time might be *οὓς δεῖ παρεῖναι ἐὰν ἔχωσι*, *they ought to be present, if they have . . .* In present time *εἰ* with optative may be seen in 1 Pet. 3^{14, 17} and elsewhere. For the apodosis of this form, cf. Acts 8³¹ *πὼς ἂν δυναίμην*, *how could I?* The normal protasis would there be *εἰ μὴ τις ὀδηγήσαι με*, *unless someone were to guide me*. Instead of this, the speaker's new-born hope that a guide *would* appear is reflected in the more vivid *ἐὰν μὴ τις ὀδηγήσει με*.

276. A few examples may be given of substitutes for the normal protasis or apodosis.

Sometimes the substitute is that of a distinct form of expression only giving generally a similar sense: thus Rev. 22¹⁷ ὁ διψῶν ἐρχέσθω, *the thirsting one, let him come*, does not differ much in meaning from John 7³⁷ (see § 274), but it is not a conditional sentence at all. When, however, the participle has no article, it often supplies for a protasis: 1 Cor. 11²⁹ κρίμα ἐσθίει μὴ διακρίνων, *eateth judgment, if he discern not*. . . (= ἐὰν μὴ διακρίνη). Heb. 6⁸ ἐκφέρουσα . . . ἀδόκιμος, *if it bears . . . it is rejected* (= ἐὰν ἐκφέρῃ).

277. Suppression of *Protasis* is common in Greek, as in English. Thus Luke 19²³ ἂν ἔπραξα, *I should have exacted* (εἰ ἔδωκας, *if thou hadst put the money in the bank*). Acts 26²⁹ εὐξαίμην ἄν, *I should pray*. Acts 17¹⁸ τί ἂν θέλοι; *what would he mean?* There is no need to supply any definite protasis in most of these cases.

278. Suppression of *Apodosis* occurs in Luke 13⁹ κἂν μὲν ποιήσῃ καρπὸν, *and if it bear fruit* (very well!): the end of the sentence is supplied by a gesture. (For κἂν = καὶ ἐάν, cf. § 8, d.) See § 301.

279. "Final" or Purpose Clauses

A sentence of purpose is commonly introduced by *ἵνα*, *ὅπως*, *ὅπως ἄν*, or (rarely) *ὥς*, in order that, or *μή*, lest, *ἵνα μή*, *ὅπως μή*, in order that . . . not. These normally take the subjunctive.¹ Thus Mark 4²² *ἵνα ἔλθῃ εἰς φανερόν*, that it may come to light. Luke 8¹² *ἵνα μὴ σωθῶσιν*, that they may not be saved. Matt. 5²⁵ 6², Luke 16²⁶, Acts 20²⁴ etc. Frequently, however, we find the future indicative, whose close relationship with the aorist subjunctive has been noticed before. So in John 17², Rom. 3⁴, Matt. 7⁶.

The Negative in final clauses is always *μή*.

280. Final particles used with a *past* tense of the indicative express a purpose already nullified by events. Thus Gal. 2² *μή πως εἰς κενὸν τρέχω* (subjunctive) *ἢ ἔδραμον*, lest haply I should be running, or should prove to have run, in vain.

¹ In Eph. 1¹⁷ we have in W.H. text *ἵνα δώῃ*, the *optative*. If this is right, *δώῃ* = *may he give*: the intervening words seem to have caused the writer to forget the *ἵνα*, and bring in a *wish* construction by anacoluthon (§ 297). But the subjunctive *δῶῃ* (W.H. marg.) has strong claims: this would be just like *ἵνα δῶ* in 3¹⁶. The similar problem in 2 Tim. 2²⁵ must be left to the commentators.

281. The Infinitive supplies constructions to express the idea of purpose. (1) A few cases survive of its ancient use by itself: thus Luke 2³ ἐπορεύοντο ἀπογράφεσθαι, *they went to be enrolled* (for being enrolled, see §§ 224, 247). (2) The infinitive is put with the article in the accusative after εἰς or πρὸς. Matt. 6¹ πρὸς τὸ θεαθῆναι, *with-a-view-to the being-beheld*. Matt. 20¹⁹, Rom. 3²⁸. (3) The infinitive is put with the article in the genitive: Luke 17⁷ τοῦ δοῦναι, *in order to give*. Space forbids our attempting to explain this idiom historically. (4) In 2 Cor. 7¹² we have ἐνεκεν τοῦ φανερωθῆναι, *for-the-sake-of its being-manifested*.

282. There are a good many passages where τοῦ with the infinitive and ἵνα with subjunctive appear to have lost all or nearly all of the idea of purpose, and play the part of simple noun clauses (§ 290 *sqq.*). Thus Acts 10²⁵ ἐγένετο τοῦ εἰσελθεῖν, *it came to pass that he entered*. Matt. 18⁶ συμφέρει αὐτῷ ἵνα καταποντισθῇ, *it is profitable for him that he should be drowned*. But it must be remembered that the *final* sense is generally latent, if not expressly present. Thus

in John 17³ a very important difference would be introduced if τὸ γινώσκειν σε, *to learn to know thee*, were substituted for ἵνα γινώσκωσι σέ, *that they may learn to know thee*: the ἵνα gives the idea of *effort, endeavour*, to do what in all eternity can never be completely done. Similarly after verbs of *entreating* the clause with ὅπως strictly expresses the *purpose* of the entreaty, but practically describes its contents.

283. "Consecutive" or Result Clauses

There are two constructions for the expression of a result. (1) The infinitive may be used, either (a) alone, as Col. 4⁶ εἰδέναι, *so as to know*; or (b) with ὥστε (negative μή), as Acts 14¹ λαλήσαι οὕτως ὥστε πιστεῦσαι πολὺ πλῆθος, *so spoke that a great multitude believed*. The subject of the infinitive stands in the accusative case. Sometimes ὥστε becomes almost final, as in Matt. 27¹ ὥστε θανατῶσαι αὐτόν, *so as to put him to death*.

284. (2) ὥστε very frequently is merely an inferential conjunction, *accordingly*, not affecting the construction following. If that construction is an indicative clause, as it usually is, the

negative is οὐ. John 3¹⁶ οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἔδωκεν, *God so loved the world that he gave his Son*. Had the other construction—ὥστε δοῦναι, *so much as to give*—been used, some stress would have been taken off the *fact* of the gift and laid on the *connexion* between the love and the gift.

285. "Temporal" Clauses, Expressions of Time

The various conjunctions used in temporal clauses may be left for the Lexicon. They divide themselves naturally into those which are and those which are not compounded with ἄν. We may take ὅτε, *when*, as type of the former, and ὅταν, *whenever*, for the latter. The ὅτε type is used with a past tense of the indicative, or a historic present (§ 237), when an event in the past is narrated. When an event in the present or future is referred to, either the ὅτε or the ὅταν type may be used, ὅτε generally with indicative, ὅταν with subjunctive. If an *aorist* subjunctive appears with ὅταν, the sense is future-perfect: see § 266. Sometimes we find ὅταν with a past tense of the indicative.

286. *Until* or *before* is expressed by *πρὶν* or *πρὶν ἢ*. This takes the accusative and infinitive construction. Acts 7² ὥφθη πρὶν ἢ κατοικῆσαι αὐτόν, *appeared before he settled*. Matt. 26³⁴. But if a *negative* sentence precedes, it takes the subjunctive (with or without ἄν) or optative, the latter after a verb in past time. Luke 2²⁶ μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστόν, *that he should not see death before he should have seen the Christ*. Acts 25¹⁶ ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος χαρίζεσθαι τινα πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς, *I answered that it is not the custom to give up anyone before the accused has his accusers face to face*. (Here the ἔστιν of the reported speech is virtually a past tense because of the past ἀπεκρίθην, which accounts for the optative.)

287. Several kinds of temporal sentences can be expressed by prepositions with the infinitive, turned into an ordinary noun by the article. Thus *while* by ἐν τῷ: Matt. 13²⁵ ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, *while men slept*—almost exactly = *in men's sleeping*. (But while we must use our *possessive* case, the subject of the Greek

infinitive is in the *accusative*.) *Before* is *πρὸ τοῦ*: Matt. 6⁸ *πρὸ τοῦ ὑμᾶς αἰτῆσαι*, *before ye ask*. *After* is *μετὰ τό*: Matt. 26³² *μετὰ τὸ ἐγερθῆναι με*, *after I rise again*. *Until* may be *ἕως τοῦ*: Acts 8⁴⁰ *ἕως τοῦ ἐλθεῖν αὐτόν*, *until he came*. Compare §§ 281, 289 (5).

288. Great numbers of temporal sentences are expressed in Greek by the use of participles, either in agreement with words in the sentence, or in the genitive absolute construction (§ 221). Thus *ἐρχόμενος* is often *when he is* (or *was*) *coming*; *ἐλθόντος αὐτοῦ*, *when he came*, or *had come*.

289. Causal Sentences

There are various ways in Greek of expressing *because*. They may be thus briefly collected. (1) *ὅτι* or *διότι*, *because*, followed by the indicative. *Οὐ* is used for the negative. Thus Matt. 5³⁶ *ὅτι οὐ δύνασαι*, *because thou canst not*. (2) Genitive absolute, negative (in N.T. Greek) *μή*: Matt. 18²⁵ *μὴ ἔχοντος αὐτοῦ ἀποδοῦναι*, *because he had not (anything) to pay*. (3) Participle constructed with a word in the sentence, negative (in N.T. Greek) *μή*: Acts 12³ *ιδὼν . . . προσέθετο συλλαβεῖν*, *because he saw . . . he proceeded also* (lit. *added*) *to*

arrest; Mark 2⁴ μὴ δυνάμενοι προσενέγκαι . . . ἀπεστέγασαν, *because they could not bring . . . they unroofed. . .* (4) Ὅστις, *who*, often implies *because he*: see examples in § 208. The negative would be οὐ. (5) The infinitive construction (cf. § 287) with διὰ τό or simply τῷ: for this use of dative compare those in § 226. The negative is μή. Thus 2 Cor. 2¹³ τῷ μὴ εὑρεῖν με, *through my not finding, because I found not*. Acts 12²⁰ διὰ τὸ τρέφεσθαι τὴν χώραν, *because the country was supplied*.

290. Noun Clauses

These clauses, in Greek as in English, are sentences which take the grammatical function of nouns. We have had some of them already: thus words of *fearing* (§ 259) practically govern an object which is a whole sentence instead of a single noun. Of course all constructions in which the infinitive has the article are properly classed under this head. Some quasi-noun sentences in which the construction is (in strictness) *final* are noted in § 282.

291. A noun clause when *subject* to a verb needs generally no comment. There is, how-

ever, the construction with ἐγένετο, *it came to pass*, which is very common, as answering to a Hebrew idiom. In the most regular construction we have a normal noun clause as its subject: thus Acts 19¹ ἐγένετο Παῦλον ἐλθεῖν, *it came to pass that Paul arrived*. The same is very often expressed by entirely unclassical constructions which represent the Hebrew more closely: (1) καὶ ἐγένετο καὶ Παῦλος ἦλθε, lit. *and it came to pass and Paul arrived*; (2) καὶ ἐγένετο Παῦλος ἦλθε, *and it came to pass Paul arrived*.

292. The most important point here, however, is the construction of noun sentences as *object* to the verb, especially in what is called *Reported Speech (Oratio Obliqua)*. Reported statements may be taken first. Just as in English, these may be expressed by an infinitive or introduced by *that* (generally ὅτι). The former construction belongs only to *principal* sentences, not containing a conjunction, other than καί or ἢ or the like. See further in § 249. The alternative construction is indefinitely more common in the N.T. The clause is introduced by ὅτι (or ὡς), and the quotation may follow in the exact words

of the original speaker, in which case *ὅτι* simply plays the part of our inverted commas, and is left untranslated: see, for example, Mark 7²⁰. In other places we have the same change of first and second person to third which is familiar to us in the newspaper reports of speeches.

293. Reported, or "Indirect," *Questions* are not quite so simple. They are introduced by the same words that introduce direct questions, such as *ποῦ*, *where?* *πῶς*, *how?* *τίς*, *who?* *τί* or *ἵνα τί*, *why?* (= *ἵνα τί γένηται*, *in order that what may happen?*) Only once do we find *ὅπως*, *how*, which in classical Greek was normally used in indirect questions. The assimilation of the direct and indirect question has in N.T. Greek gone so far that *εἰ*, *whether*, which naturally could only be used in an indirect question, is found not infrequently introducing a question in the speaker's own words: thus Matt. 12¹⁰.

294. The following are some more or less uncommon features of indirect questions. When the main verb is in a past tense, we sometimes find the dependent verb turned into the optative, as in classical Greek. Luke 22²³ *ἤρξαντο συζητεῖν*

τὸ τίς ἄρα εἶη, *they began to examine the (question) who then it might be: what they said was τίς ἄρα ἔστι; who then is it?* Acts 17¹¹ ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως, *searching whether these things were so: direct εἰ ἔχει...; are they so?* (See § 293.) Acts 17²⁷ ζητεῖν τὸν θεὸν εἰ ἄρα γε εὔροιεν, *to seek God, (wondering) whether possibly they should find him.* Answering to this in present time is Luke 12³⁶ προσδεχομένοις πότε ἀναλύσῃ, *waiting (and asking themselves) when is he to return?* (See § 245.) Note that whenever the subjunctive is found in an *indirect* question, it would be found in the corresponding *direct*. (Contrast Latin.)

295. Expressions of a Wish

Wishes are very often expressed by the optative (without ἄν). 1 Thess. 5²³ ὁ θεὸς ἀγιάσαι ὑμᾶς, καὶ τὸ πνεῦμα τηρηθείη, *may God sanctify you, and may your spirit be kept.* Luke 20¹⁶ μὴ γένοιτο, *may it never be* ("God forbid!") There is also a particle ὄφελον—which in classical Greek was ὤφελον, *I ought*, a 2nd aorist of ὀφείλω conjugated regularly—which is constructed with the indicative: the aorist expresses a wish for the *past* (unfulfilled), the imperfect one for the *present*,

and the future one for the *future*. 1 Cor. 4⁸ ὄφελον ἐβασιλεύσατε, *would that ye had become kings*. Rev. 3¹⁵ ὄφελον ψυχρὸς ᾖς, *would thou wert cold*. Gal. 5¹² ὄφελον καὶ ἀποκόψονται, *would that they will even mutilate themselves*.

Of course many wish clauses are simply constructed with θέλω or βούλομαι.

296. Asseveration

There are some peculiar idioms for expressing very strong asseveration. When *negative*, we generally find οὐ μὴ, for which see § 263. There is also a curious use of εἰ, *if*, due to Hebrew.¹ Mark 8¹² ἀμὴν λέγω, εἰ δοθήσεται σημεῖον, *verily I say, no sign shall be given*. Heb. 4³ εἰ εἰσελεύσονται, *they shall not enter*. An exceedingly common Hebrew asseveration is made by repeating the verb in an infinitive form: thus 1 Sam. 14⁴⁴ *thou shalt surely die*, lit. *to die thou shalt die*. This is imitated in N.T. Greek thus—(a) The infinitive is replaced by a noun in the instrumental dative: Matt. 13¹⁴ ἀκοῇ ἀκούσετε, *ye shall surely hear*. (b) A participle is substituted:

¹ Εἰ in εἰ μὴν (Heb. 6¹⁴) is simply another spelling for the Attic asseverative ἦ.

Matt. 13¹⁴ βλέποντες βλέψετε, *ye shall surely see*,
lit. *seeing ye shall see*.

297. **Anacoluthon**

This technical term, meaning "lack of sequence," describes a large variety of grammatical irregularities, due to a change of construction in the course of a sentence. Very often this is purely involuntary, as it is in our own daily speech. It is a special feature of St. Paul's style, and its reasonableness is easily realised when we try to picture the amanuensis slowly writing the large uncial characters on the parchment, while the Apostle's thoughts come rushing out in periods of special emotion almost faster than speech can express them. No wonder we find long sentences in which the construction is changed more than once before the end. Often, however, an anacoluthon is quite intentional, a more vigorous or otherwise more satisfactory ending being found for a sentence: the surprise of the changed construction is an effect in itself. Thus in Matt. 7⁹ we can judge from the English. The verse might have run, *What man is there of you, who if his son ask him for a loaf will give him a stone?*

(τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὅστις ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ ;). We see at once how much we lose when we sacrifice that indignant question, however much it may violate strict grammatical sequence: *What man is there of you whom his son shall ask for a loaf—will he give him a stone?* A great many anacolutha have been removed by the copyists in their zeal for grammatical propriety, but the oldest MSS. faithfully preserve them, and in very many cases the Revisers have represented them in English, thus giving us back a valuable mark of the writers' individual styles.

298. A few representative examples may help the student to anticipate the varieties of broken construction he is likely to meet. In very many cases the memory substitutes a synonymous phrase for that which actually began the sentence, and the conclusion conforms itself to this. Thus in Acts 15²² the sentence starts with *it seemed good to the apostles*; but in the next verse the nominative *γράφαντες* has in mind an equivalent, *the apostles determined*. Acts 19³⁴ began with *ἐφώνησαν* in thought, but the more expressive *φωνὴ ἐγένετο μία ἐκ πάντων* is substituted. In

Acts 27¹⁰ the *ὅτι* presages μέλλει, but it being forgotten in the interval, we find μέλλειν, the accusative and infinitive construction. Luke 21⁶ is an example of words left hanging at the beginning of a sentence (§ 215): ταῦτα was meant to have a verb like καταλυθήσεται with it, but the sentence was entirely changed by the bringing in of the words *days shall come*. But, indeed, this "suspended nominative" is common both in Greek and English, calculated as it is to bring out at the outset of the sentence a word or phrase on which the whole is to turn. We have it even where grammar is not thereby violated, as in John 7¹⁸ etc., where the subject of the sentence is taken up by οὗτος.

299. Anacoluthon may mean the breach of almost any grammatical rule, and a survey of it might swell to very extensive proportions. We must be content with a typical example or two from St. Paul. Gal. 2⁴⁻⁵ must be left to the commentators. Rom. 12⁶ *sqq.* is a very irregular sentence, the peculiarities of which (due partly to *ellipsis*, § 303) may be thus explained. After προφητεῖαν we should naturally supply the simple imperative ἔστω, *let it be*, which may easily be

omitted. This ellipse encourages another one in the next clause, where we may supply *ᾧμεν*, *let us be* (engaged) *in our ministry*. Then, by anacoluthon, the concrete *ὁ διδάσκων* is substituted for *διδασκαλίαν*, because the division of this labour is more easily expressed by nominatives with a new series of mentally supplied imperatives. So we supply *ἔστω*, *let him be*, in ver. 7, and then glide (ver. 8) into verbs suggested by their subjects, *μεταδιδότω*, *προϊστάσθω*, *ἐλεάτω*. In 1 Cor. 12²⁸ the normal construction would be *οὓς μὲν ἀποστόλους, οὓς δὲ προφήτας, οὓς δέ*, etc., but the substitution of an order of rank leaves *οὓς μὲν* stranded.

The student may examine miscellaneous cases of anacoluthon in Matt. 12³⁶, John 6³⁹ 7³⁸, Acts 10³⁶⁻³⁷ (R.V. and W.H. *margin*), 24⁵⁻⁸ 26³, Rom. 16²⁵⁻²⁷, Col. 2² 3¹⁶, 1 Tim. 1³⁻⁵, Jude 1⁶, and in many parts of the Apocalypse.

APPENDIX I

300. It may be useful to collect here some forms in which accent distinguishes words otherwise spelt alike or nearly so.

(a) A number of monosyllables require distinguishing. Thus *ὁ, οἱ, αἱ* belong to the Article; *ὅ, οἷ, αἷ* to the Relative. *ἡ* = *the*, *ἥ* = *who*, *ἦ* = *verily*, *ἧ* = *or, than*. *ἧς* = *of whom*; *ᾧ, ᾧ* = *to whom*; *ᾧ, ᾧς, ᾧ*, subj. of *εἰμί*; *ῆς*, imperf.; *ὦ* = *O*. *ᾧν* = *whom*, *ᾧν* = *he was*. *ὧν* = *of whom*, *ὧν* = *being*. *οὗ* = *of whom or where*, *οὐ* = *not*. *ἓν* = *one thing*, *ἐν* = *in*. *εἷς* = *one*, *εἰς* = *into*. *ἕξ* = *six*, *ἐξ* = *out of*. For *τίς* and *τις*, *πῶς* and *πως*, etc., see pp. 64 and 68.

(b) *Ἀλλά* = *but*, *ἄλλα* = *other things*. *ἐνί* = *to one*; *ἔνι* = *ἔνεσσι*, *there exists, it is possible*. *αὕτη αὗται* from *οὗτος*; *αὕτή αὐταί* from *αὐτός*; *αὐτόν*, etc., from *ἑαυτόν* (see p. 62). *ταῦτα* from

οὗτος, ταῦτά = τὰ αὐτά. ἕκτος = *sixth*, ἐκτός = *outside*. διὰ preposition, Δία accus. of Ζεύς.

(c) Ἀγών = *contest*, ἄγων = *leading*; ἔχθρα = *hatred*, ἐχθρά = *hostile*; τρόχος = *course*, τροχός = *wheel*; μόνη = *alone*, μονή = *abode*; πέτρων from πέτρος, πετρῶν from πέτρα (gen. pl. in 1st decl. being always -ῶν in nouns); φύλακας from φύλαξ, φυλακᾶς from φυλακή; ἄγια, neut. pl., ἁγία, fem. sing.; ἔξω = *out*, ἔξω from ἔχω; ὧσι from εἰμί, ὧσί from οὖς; χείρων = *worse*, χειρῶν from χεῖρ; etc.

(d) For ποιῆσαι, etc., see p. 26; for λιπεῖν, etc., p. 106; for δῶη and δώη, p. 119; ἔστι and ἐστί, p. 130. εἶπε and εἶπον are 2 aor. indic., εἰπέ imper., εἰπόν ditto with 1 aor. ending. The following will be found among the conjugations: πίθω act. πιθῶ pass. (pp. 88 sq.); λύθητε imper., λυθῆτε subj. (pp. 80 sq.); τίμα and φίλει imper., τιμᾶ and φιλεῖ indic., etc.; δήλου act., δηλοῦ mid. The futures of κλίνω, κρίνω, μένω, σκληρύνω, χέω should be seen in the List, or on p. 102. See also the List for αἰρῶ, αἶρω, καθαίρω, καθαιρῶ, ἔστηκε (ἵστημι), ἔστηκε (στήκω).

A fair number of complete identities may be

traced, which can only be distinguished by the context. Thus λέξαι may be imper., opt. or infin.; δηλοῖ indic., subj., opt. act., or indic. or subj. mid.; τιμῶν may be partic. of τιμάω, or gen. plural of τιμή; etc. etc.

APPENDIX II

301. Some technical terms, often met with in commentaries, may be given here with brief explanations.

Ad sensum (κατὰ σύνεσιν) constructions (= *according to the sense*) desert strict grammar to follow the sense: the term will be most easily understood by reference to examples, like those in §§ 212 *sq.*

Aposiopesis (= "hushing") is the abrupt termination of a sentence whose ending may be inferred from tone or gesture, or gathered from what has gone before. Examples may be seen in Luke 13⁹ 19⁴², John 6⁶², Acts 23⁹.

302. **Brachylogy** (= "abbreviation") is the

suppression of words which are necessary to the sense, but are instinctively supplied by the hearer or reader. A simple example is John 5³⁶ (§ 228), or Rev. 13¹¹ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, *he had two horns like a lamb, i.e. like a lamb's horns*. There are some important examples with πλήν and εἰ (ἐάν, ἄν) μὴ = *except*. Thus John 15⁴, on which Westcott says: "The limitation applies to the principal thought (*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel." Acts 27²² ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται πλήν τοῦ πλοίου, *there shall be no loss of life (and no loss at all) except of the ship*. In Luke 4²⁶⁻²⁷ we have to understand "and he was sent to no widow at all, *except*," "and no leper at all was cleansed, *except*": translating *but only* will give the sense. So in Rev. 21²⁷, where the literal rendering would imply that some of these evil-doers *were* "written in the Book of Life." Cf. John 5¹⁹, Gal. 2¹⁶.

Constructio praegnans (= "pregnant — *i.e.* condensed—construction") may be best seen in examples. Luke 6⁸ στήθι εἰς τὸ μέσον, *stand into the midst* = *come into the midst and stand in*

it. Acts 8⁴⁰ εὐρέθη εἰς Ἀζωτον = *was carried to Azotus and found there*. Cf. Ps. 9¹⁵ in English: "The nations are (*fallen into and*) *sunk down in the pit*." It is a special case of Brachylogy.

303. **Ellipsis** (= "lacking") is a word wide enough to include the last three constructions; but it is used in a more specific sense to describe the omission of any words necessary to the meaning which may be supplied (*a*) from the context, or (*b*) from the usage of the language. Examples of Ellipsis may often be found by noting the use of *italics* in the R.V. The student may compare the Greek with the R.V. in (*a*) Mark 10⁴⁰, Rom. 12⁶⁻⁷⁻⁸, 2 Cor. 8¹⁵, Gal. 5¹³, Eph. 5²²; (*b*) Luke 2⁴⁹ 12⁴⁷. Under (*b*) we have also ἡ δεξιὰ (χείρ), *the right hand*, ποίας (ὁδοῦ) = *by what way*, ἡ ἐπιούσα (ἡμέρα) = *the coming day*, ψυχρὸν (ὑδωρ) = *cold water*, πρόϊμος (ὑετός) = *early rain*. So also διάγειν (τὸν βίον) = *pass one's life*; προσέχειν (τὸν νοῦν) = *apply the mind, attend to*; αἶρειν (τὰς ἀγκύρας) = *raise the anchors, sail*.¹ Two important phrases,

¹ Cf. in English: *St. Paul's* (Cathedral), *application* (of the mind); to *sell off* (goods), to *give up* (an attempt), etc.

ἡ ὀργή = *the wrath* of God (Matt. 3⁷, Rom. 5⁹ 12¹⁹, 1 Thess. 2¹⁶), and τὸ θέλημα = *the will* of God (Rom. 2¹⁸), are not so much ellipses as technical terms of scriptural phraseology, with no conscious omission: cf. *the Fall*.

304. **Parallelism** is the principle which governs the structure of Hebrew poetry. Its main features may be observed by studying the poetical parts of the O.T. in the R.V.: help may be sought, for example, in the introductions to these books in the *Cambridge Bible for Schools* (such as Kirkpatrick's *Psalms*). Parallelism may be seen in the hymns of Luke 1 and 2, and something very much like it in the Christian hymns quoted in Eph. 5¹⁴ and 1 Tim. 3¹⁶. But there are many other traces in elevated discourse, as in the Lord's Prayer, and at the end of the Sermon on the Mount.¹

305. **Paronomasia** is the juxtaposition of words similar in sound. This in Greek is con-

¹ A full account of Parallelism, applying it to the N.T., will be found in Dr. R. G. Moulton's forthcoming work, *The Literary Study of the Bible* (Isbister), chs. i. and ii.: see especially p. 50, note 3, pp. 69 sq., 76 sq.

stantly found in the most elevated passages, having no trace of the lighter associations common in English. Thus Luke 21¹¹ λοιμοὶ καὶ λιμοί, *pestilences and famines*. Heb. 5⁸ ἔμαθεν ἀφ' ὧν ἔπαθεν, *he learned from what he suffered*.

Zeugma ("joining") is the linking of two clauses by one verb which must be understood differently in each, or with a new verb of kindred meaning supplied in the second clause. In English it is not native, and is therefore uncommon except for humorous effect; but such a sentence as "I turned my back on goodness—and happiness" gives a fair illustration. We have it in 1 Cor. 3² γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, *I gave you to drink milk, not solid food*: out of ἐπότισα we have to supply "gave to eat." Luke 1⁶⁴ ἀνεφύχθη τὸ στόμα καὶ ἡ γλῶσσα, *his mouth was opened and his tongue, i.e. his tongue was loosed*.

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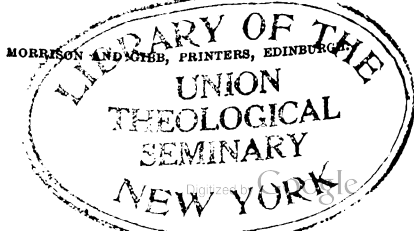
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